ECIAL COLLECTIONS

EAST WEST 東西報

863 STOCKTON STREET • SAN FRANCISCO, CALIF. 94108 • 781-4419 • PUBLISHED EVERY TEN DAYS • VOLUME 1, NUMBER 28 • OCTOBER 1, 1967 • 10 CENTS

ILGWU official writes letter

Union's turn at bat

(Editor's Note: East/West believes in presenting both sides of an issue so readers may judge for themselves. It invited the union to comment on its editorials. Here follows a letter from Cornelius Walls, International Ladies Garment Workers Union official.)

East/West Publishing Company
San Francisco, California
Gentlemen:

Your editorial of September 11, 1967, concerning our Union's policy with respect to Chinatown continues to exhibit a mixture of misstatements and untruths, even though I had invited all interested persons to come to our office and see for themselves what we have done and what we are trying to do at the present time.

Your statement about the Union receiving $108,000 in dues from the 2000 garment workers, that statement would be correct "IF" all 2000 workers became Union members and began receiving at least the minimum standard of our Union's contract; in that event, of course, the Chinatown economy would be enhanced by at least $4,000,000 dollars. That sounds like a good bargain to me! Let me be more specific — let's assume that the workers involved are receiving the federal minimum of $1.40 per hour (although there is evidence to the contrary) and by coming under our Union contract they would receive the minimum which this year is $1.85 per hour (the average for members is $2.50 per hour — I am speaking only of the minimum for this particular Agreement). If the workers are working 45 weeks per year, the additional annual income per worker would be 45 weeks X 40 hours per week (1800) X .45 cents per hour (.45 is the difference between federal minimum and Union minimum). That represents an additional $810.-00 per worker, or $1,620,000.00 for 2000 workers as well as additional income for Chinatown.

If we were successful in raising these workers to the average ($2.50 per hour) standards of our contracts, then the amount of additional income would be $1,980.00 per worker or $3,960,000.00 additional income in wages for Chinatown. The fringe benefits these workers would receive would give an additional large amount of income to Chinatown, and, again, I will quote both minimums and averages.

In holiday pay, each worker would receive approximately $75.00 per year. For 2000 workers, this would bring into Chinatown about $150,000 per year. Our members received an average of $150.00 each for vacation pay this year — this would bring into Chinatown an additional amount of $300,000 for 2000 workers per year.

Our members have a health plan

(Continued on Page 2)

Burton gives full backing to union

Congressman Phillip Burton (D) of San Francisco has announced his "full support" of the International Ladies Garment Workers Union in its eflort to organize the working men and women in San Francisco's Chinatown garment industry.

"I believe that the garment workers can improve substantially their wages, fringe benefits and conditions of employment if they are united in a labor union and do their collective bargaining through an agent of their own choosing," Congressman Burton declared.

"The resulting improvement in the way of life and the income of the workers will produce many direct and indirect benefits for our Chinese community."

In rebuttal of threats that union organization of the Chinatown workers would result in the loss of garment business to the southern part of the state, Congressman Burton noted that the ILGWU has standard provisions in its contracts which are aimed at preventing "runaway shops".

"Furthermore, the increase in this industry locally" Congressman Burton said, "is attributable to the skill and diligence of the owners, managers and workers in our Chinese community—factors that would still be a dominant consideration in terms of the future work available.

"The ILGWU has a proud history of honorably representing its members. The union is a powerful voice at the local, state and national levels.

"I am proud of my long and close association with the union in our mutual efforts to improve the lot of all working men and women through legislation and government. I urge the unorganized workers in Chinatown's garment industry to join the ILGWU and to work with union leaders in their current organizing effort."

Sogetsu Flower, Art Show at G.G. Park

The Sogetsu Flower and Art Show will be held at the Golden Gate Park Oct. 7 and 8.

Work of such Japanese masters as Korin, Sotatsu, Sesshu, Utamaro, Musashi, Hakuin, etc. will be on display dating back to the 15th century.

In keeping with the Sogetsu school's basic concept, the Art-In-Action will cover lecture-demonstrations from the "Basic traditional" to the "free style and abstract" with mobiles, wood sculpturing and reliefs also included in the program.

The show will be open from 10 a.m. to 5 p.m. daily; admission $1.00.

CONGRESSMAN Phillip Burton has announced his full support to the International Ladies Garment Workers Union's effort to organize employees of the San Francisco Chinese garment industry. With Burton are Business Manager Cornelius Wall of the ILGWU's San Francisco Joint Board (left), ILGWU Business Representative Myrtle M. Banks and Dr. Chao W. Liang, an ILGWU organizer.

Chinatown faces labor quiz on "defense" group

"I'm not anti-labor," Postmaster Lim P. Lee said, "I belong to and was vice president of Local 747, a union for government employees." He spoke last Tuesday before the San Francisco Labor Council where he and other Chinatown leaders were invited to answer questions on Chinatown "defense committee".

Lee, who served as a youth parole officer before his postmaster appointment, said, "There is no defense committee." But there was a fact finding group serving to better public relations for Chinatown which has suffered a setback in its public image.

Chinatown, he asserted, has been a football kicked around by missionaries who see it as a "land of heathens", by politicians as a "small voting population", by reformers as a "slum" and unions as a "source of cheap labor".

He went into the troubled history of the Chinese in California in considerable detail and pointed out that they had been the target of hostility by labor in the past.

"In view of the historical background, it is no wonder that Chinese do not flock to labor organizations in any large numbers," he said.

He also touched on asserted exploitation of newly arrived Chinese immigrants in the Chinatown garment shops and said it "must be deplored by any reasonable man."

"I believe in strict enforcement of fire, safety, health and minimum wage laws," Lee stated.

He added that "we want to clean house" and asserted that his group is cooperating with all public officials in law enforcement.

Lee did point out, however, that the "march of progress" would create "new economic and social problems."

He hinted that charity and welfare would be the lot of those unable to reach the production that would be required by higher wage and other standards.

Hong Kong refugees find work on Hollister farms

HOLLISTER — The first contingent of Chinese refugee farm laborers arrived last weekend to work in San Benito County's tomato and green pepper harvest.

Ron Rodrigues, manager of the Gilroy-Hollister-Moran Hill Farm Labor offices for the State Department of Labor, said that there were 30 men and women in the group.

The project of putting refugees from the Hong Kong area to work in American farm fields is a culmination of many weeks of negotiations between Rodrigues' office, State Department of Labor offices in San Francisco, and the San Benito County Farm Labor Assn.

The farm labor association is made up of growers throughout the county.

The growers are paying the cost of bringing the laborers here by bus and guaranteeing their return to San Francisco at the end of the six week harvest.

Negotiations have included the hiring of a Chinese cook so that the refugees may eat native cooked foods, Rodrigues said.

Rodrigues said that the San Francisco farm labor experts have estimated that there have been as many as 4,000 refugees come into the country from Hong Kong and most have settled in the San Francisco area, although some have gone to Los Angeles and others to the Pacific Northwest.

Rodrigues said that he had been told in San Francisco that workers being sent here had had experience in agriculture in China.

The workers will be paid $1.40 an hour and will be charged $2.50 for room and board a day, plus the California State sales tax, Rodrigues said.

EAST WEST 西東

THE CHINESE-AMERICAN NEWS MAGAZINE

October 1, 1967 Vol. 1, No. 28

EAST/WEST, The Chinese-American News Magazine, is published every ten days by EAST/WEST Publishing Company, 863 Stockton Street, San Francisco, California 94108. Telephone (415) 781-4419. All rights reserved. Printed in the United States of America. Unsolicited manuscripts cannot be returned unless accompanied by a properly addressed envelope bearing sufficient postage.

Second Class Postage Paid at San Francisco, California

Gordon Lew, Publisher
Kenneth Joe, Editor

Wing F. Lee, Los Angeles Edition Editor; Wah Lee, Richard Koler, Advertising; C. H. Yeung, Production; May Quan, Circulation; Paul Yee, Business Manager.

Subscriptions: $3.60 a year. 204

EDITORIAL

Sit down and talk

WHAT DOES YOUR NEWSPAPER STAND READY TO DO? asks the International Ladies Garment Workers Union's manager.

We stand ready to tell the truth, even though it may hurt.

We are not hostile to organized labor. We support the union. East/West is printed at a union shop. The union bug appears under the masthead. We do not patronize any tonsorial parlor unless the barber is a member of Local 148. We even wear a ready-made suit with a union label. What newsman can afford tailor-made suit clothes?

But we do resent the ILGWU's saying we made a "complete untruthful" statement on the union not providing for the "slow" workers and the little old ladies.

We heard distinctly an ILGWU's agent saying that "This is not a union problem. This is a social problem. They could go on welfare or seek another line of work."

The agent went on to say, "We are not here to seek new members. We are here to raise the standards of living." Fine. We'll buy that.

So how did the union go about improving the lot of the depressed garment workers? By guiding a reporter through "The Other Face of Chinatown" exposing the "sweat shops" and the slum condition.

If they wanted to zero in on the "lower depth" we would suggest the hotels on Broadway St. between Stockton and Montgomery streets where families eat and sleep in single rooms. The hallway odor alone would knock out any visitor not attuned to the smell.

In screaming headlines the series painted Chinatown as a "ghetto for coolie labor," implying that Hong Kong immigrants were serfs and inflaming fear among the less sophisticated that the government might clamp down on Chinese immigration.

The Chinese in California have suffered much in earlier days. Now union picketing and code inspections reawaken a memory of a painful past.

We believe in just wages. We believe in decent working conditions. The ILGWU has fought for and won these for organized garment workers. And a third of the garment local membership is Chinese.

But Chinatown's garment industry is unique. The shops are more than factories. They are coffee clubs, social halls, a sewing circle. No time clocks, workers come and go as they please. If there is a sale downtown or a good movie the shops are empty.

It is a social structure bigger than both contractors and the union. Maybe they should ask the U. S. Department of Labor and some experts from the universities to sit down and talk.

Letters to the Editor

Union writes

(Continued from Page 1)

including medical, surgical, and hospital benefits fully paid for by our fund. This health plan cost approximately $120.00 per year per member. This is an additional amount for Chinatown of $240,000 for 2000 members. This plan would be a big help to these 2000 workers and to Chinatown in relieving the burden of medical care.

The complete untruthfulness of your statement that "the Union has swept the older worker, or the slow worker from the Union's rolls" can be demonstrated if you will take the time to visit our Union shops and see for yourselves. Approximately 30% of our present Chinese membership are over 50 years of age. Many of our members cannot work a full day, and the Union protects these members as equally as other members. Our contracts prohibit employers from discriminating against such employees. We do try to work with the employer on these problems so that the worker is not thrown out of the shop.

Our members are all gaining eligibility toward retirement benefits. The present benefit is $65.00 per month for life after reaching the age of 65 and having worked twenty (20) years in the industry. All new organized shops can be given credit for five (5) years prior to organizing. Our Union also has a credit Union for the benefit of our members.

I have not charged you with bias, but what should people think when after I personally invited anyone interested, at a press conference in Chinatown at which your paper was represented, to check into our activities, and to look at what we have accomplished for our membership (36% Chinese) so they could determine if organizing would help or harm Chinatown.

We think that anyone who would take the time to investigate would only come to one conclusion, that is, that organization of workers in Chinatown is a bargain for the workers and for the community as a whole when you weigh this in terms of Union dues vs Union benefits plus all the other benefits the workers would enjoy by having a Union contract.

Again, the doors of this Union stand open to you and we urge you to take a good look at us before you start condemning. Furthermore, this Union stands ready to help the workers and the community.

WHAT DOES YOUR NEWSPAPER STAND READY TO DO?

Very truly yours,
Cornelius Wall, Manager
San Francisco Joint Board,
ILGWU

(Letters to the Editor are welcome, and they may be on any topic of general interest. All letters must be signed, but we will withhold names if requested. Letters should run no more than 250 words and should be typewritten, double-spaced.)

FORUM

Empty values

James W. Chin

Most of our forefathers originally migrated to America to escape the economic uncertainties and hardships of the old world. Indeed, throughout the history of mankind, man has always known periods of extreme deprivation and hardships induced by hunger, famine, floods, cold, heat, insects, disease and war. In 20th Century America we are now in a position to control the elements, and to live in comfort with most of the so-called necessities of life virtually assured to us through governmental social programs, technological progress, private insurance, and unprecedented prosperity. The dream of a state where socio-economic necessities would be guaranteed has become a reality.

But in this period of unparalled wealth and affluence, there is increasing evidence to indicate that some serious human problems remain unresolved: the current racial crisis, the continued escalation of the Viet-Namese war with no end in sight, the high rate of mental illness in wealthy areas such as San Mateo County, the increasing depersonalization of individuals in our massive megapolises, the pollution of our air and water with deadly chemicals and industrial waste, and the massive congestion of our roads and freeways with more and more cars.

Even in one's work where a man is supposed to find meaning and identity there is increasing evidence to indicate that positions are becoming humdrum and routine. College graduates are frequently reduced to mere clerks and paper shufflers in our gigantic, impersonal bureaucracies. Craftsmen no longer enjoy satisfaction and pride in seeing their efforts completed; rather, they become mere cogs in an assembly line with little opportunity for creativity and self-expression.

To escape the programmed monotony of their existence, Americans mistakenly buy additional goods on credit which only further binds them to their mundane jobs. Obviously, there are some serious issues currently confronting our nation which demand immediate attention; furthermore, the inability of the nation to confront and to solve these issues indicates that not all is well with the Great Society.

A word of thanks

Dear Editor:

I wish to express a word of thanks for the thoughtful and perceptive letter of Susan Wong (E/W Sept. 11) relative to my article on the church.

I certainly do not have any quarrel with the main point of her letter; viz., that the church (and I assume other institutions of society as well) would profit from listening to her critics. What I sought to do was not to *ignore* the point Mr. Wilbur Lee was making but to *supplement it* with a specific and concrete context, and thus, hopefully, to supply some further light to the discussion.

My criticism of Mr. Lee's article was not so much as the fact that it was critical, as much as the fact that it was lacking in specifics, and therefore not as helpful as it might have been.

Nobody who knows about the work of, for example, Cameron House, could call their ministry irrelevant or lacking in concern for human needs; and there are quite a number of us, clergy and lay people, who are making an honest, and I think partially successful, attempt to actualize the Christian faith for our time.

Inadequate as these attempts may seem, they do represent at least an honest effort to do something about the problems facing us as human beings today.

This generation of young adults — with good education and good jobs — are potentially more capable than any other before it to make a contribution of significance, but it appears to me that this is a potentiality that has largely been dormant among the American born Chinese.

Nothing would please me more than to see this power unleased through the church, or through any other focal point of loyalty or commitment.

Sincerely,
James Chuck

You're Welcome

Gentlemen:

Please accept our sincere thanks for your cooperation in making the recent 29th Birthday Celebration and beauty contest a success in the community.

We are hopeful that this event will continue through the years and will become an important activity of the Chinese-American community, at the same time helping many Chinese youngsters on their way to theatrical careers.

Again, we thank the many volunteers whose fine spirit was such an essential part of this event.

Very truly yours,
Chester Quan
President, Chinatown
Chamber of Commerce
Los Angeles

Chinese in Cambria

Dear Friends,

Cambria once had many Chinese; and practically everything of any value to the community was started by them. They built the roads hereabout. Then in 1911 the Government rounded them up and shipped them to China, including many born in America but unable to prove it.

Cambria hasn't amounted to anything industrially since then. Steamships stopped calling here and trade simply died.

Yours faithfully,
Manuel boyFrank

P.S. as in Poly Sci **By Manchester Fu**

Now that Mayor John Shelley is out of the race who's going to inherit his Chinatown backers? And the pressure is off the Chinatown gateway which was sked to be finished just before the election, no? . . . The Chinese Demo Club is putting their money on Jack Morrison, who also gets the blessing of Congressman Phil Burton who "gave hell" to Postmatser Lim P. Lee on his pro-Chinatown contractors stand. You can invite them both to the same party. Still friends. Meanwhile, Brother John is mum on the union issues.

★ ★ ★

JACKPOT: There are free loaders on the cable car. And conductor R. W. Royston usually spots them, but let 'em go. But there was this chap who each morning flashed a $20 bill to get a free ride. R.W. fixed him the other morning. He had change for a twenty. In pennies. Nineteen hundred and eighty-five of them in a bag . . .

LIBERATED FROM A FORTUNE COOKIE FACTORY: They haven't opened the doors yet, but the cook at the new Fortune Cookie restaurant on Washington facing Portsmouth Square has split the scene. But the three other partners aren't worried. Two of 'em cook at the hungry i . . . You can buy a fancy restaurant in Chinatown for $30,000. It's on the block. But we won't say which . . . reminds us that Hong Kong flick star Patricia Lum Fung who made $10,000 here in a week will marry in London. A Hong Kong business man. We got the story from the same fellow who told us that she was assassinated in Los Angeles . . .

★ ★ ★

RECOMMENDED FOR MATURE ADULTS: A Sam Katzman-type producer called his director to his private projection room at home to check the rushes. The producer's 12-year-old son joined them. The film unreeled. The producer took the cigar out of his mouth and shouted, "Stop the picture. A Preminger I'm not. So what's the meaning of this scene?"

"Why," sputtered the director, "even a 12-year-old like your son understands it."

So the boy explained to his father who turned lavender and screamed, "And since when are we making movies for 12-year-olds?"

★ ★ ★

LINE FORMS TO THE RIGHT FOR RESERVATION: China Air Lines won't be doing business here until 1969. But the Taipei-based CAL hosted a party aboard a Boeing 727 fan jet at SFO airport to acquaint the jet-set with its services. Today Osaka and Kuala Lumpur and points in between, tomorrow the world. . . . Syncopation, a movement from bar to bar. Nate Cohn, the barrister who looks like Y. A. Tittle, now owns a piece of the Ricksha. One door knob, four highball glasses, three ashtrays and a case of Tanqueray. . . . Juillard Alpha Liquor is handling a line of Chinese rice wine imported by a Japanese firm. . . .

★ ★ ★

NOEL YO HO'S: Bow three times to the god who dwells in Green Lucre valley. A Market street store is playing carols, already too much and a lawaway plan. For hair curlers, zori's and peanut brittles? . . . What's with the mob outside the Tsing Ping Co. on Stockton St.? Fire Sale? Free movies, 16 mm size films of Hong Kong flicks mothers pay to see. . . . No Chinese entries again at the SF Film Festival. Two submitted. One reject was shown in the city before. The other wasn't up to standard.

★ ★ ★

NORTH BEACH, KEEP YOUR SILICONE: Star attraction at a tea house in Yuanli, Formosa is Miss Chun Mei, a waitress. Folks flock for miles to get a glimpse of her. She has something other waitresses do not have. She has a mustache . . . Another hairy fact is that 95 percent of the barbers in Hawaii are Japanese. Here in Chinatown the Filipino clippers run nine out of 18 shops . . .

And there was the fellow who loved to hear the pitter-patters of tiny feet. So he married a midget.

James Loo is chamber head

James Loo is the new president of the Chinese Chamber of Commerce. Interim president Burk K. Chung handed Loo the gavel at ceremonies held at the chamber last week.

Loo was elected by the new Board of Directors which took office on Sept. 12. The new president is an officer of the Citizens Federal Savings and Loan Association and manages the Chinatown branches.

Stephen Fong was voted 1st vice-president and John C. Young as 2nd vice-president.

The floundering chamber is off to a new start following the dumping of officers elected last June 13.

At that time a howl was raised over the validity of the balloting marred by erasure marks. Charges of "collecting" votes were also pressed, that as a result the new administration was wiped out at a general meeting by a vote of 43-24.

A re-election was held on Sept. 12 with the same candidates participating.

Chinatown height limits asked to be modified

Demands to scrap the Chinatown height limits proposed by the City Planning Commission in accordance with the Downtown Zoning Ordinance will be heard Oct. 24.

J. K. Choy, president of the Greater Chinatown Community Service Organization, said that all new zoning should be considered temporary until Master Plans for neighborhoods and the City are completed.

Chinatown height limits tentatively approved by the Commission are 88 feet along Grant Ave., 160 feet in the area bounded by Washington, Bush, east of Powell to the rear line of lots fronting on Grant Ave. 105 foot limits are outlined for the northwest section of Chinatown, and 105 foot limits to the northeast.

Choy wants the southern end of Grant Ave. and Stockton St. to extend from Bush St. to Broadway, instead of in the middle of the block bounded by Pacific Ave.

"The proposed 160 foot limit recommended on Stockton St. from Bush St. to Washington St. should be extended all the way clear to Broadway, as its northern end instead of 105 feet as recommended," Choy said.

Quailand Tom, who represents several Chinatown organizations, said that "what Chinatown is asking for is an equitable solution to the height limits because artificially imposed restrictions, without a Master Plan, impedes creative designs and limits the growth of Chinatown."

Planned Parenthood seeks secretary

Planned Parenthood Education Project has an immediate opening for a secretary in its Chinatown-North Beach office.

Applicants should live in the area, speak English and Chinese, type and take shorthand.

The position pays $400 per month and duties will require ability to handle visitors in office and telephone inquiries.

Submit resume to: Planned Parenthood Education Project, 874 Pacific Ave., S.F., 94133.

Dr. Art B. Wong interns at Kaiser

BERKELEY — Interning at the Kaiser Foundation Hospital in San Francisco is Dr. Art B. Wong a graduate from the George Washington University School of Medicine. He plans a residency in obstetics and gynecology.

Dr. Wong is the son of Mrs. C. S. Wong, 2351 San Pablo Ave. A 1963 graduate of the University of California, Dr. Wong was sophomore class treasurer, student AMA representative and a member of Nu Sigma Nu while a student at GW.

Learn Chinese the Gordon Lew Way!

The following schools have adopted the GORDON LEW Chinese language curriculum, published by the Institute of Oriental Culture, Box 2468, San Francisco, CA. 94126.

SAN FRANCISCO Cabrillo	Children, Tues. & Thurs., 4-5:30 p.m.	Cabrillo School, 25th Avenue and Cabrillo
SAN FRANCISCO Golden Gate	Children (Juniors), Saturday, 10 to 12 noon Adults, Thursday, 7-9 p.m. Cantonese and Mandarin	Golden Gate Church, 829 - 25th Avenue Rev. Peter Yang (751-2242)
SAN FRANCISCO Diamond Heights	Children, Saturday, 10 to 12 noon	St. Aidan's Episcopal Church, 101 Gold Mine Drive Mr. James Chan (826-6856)
BERKELEY	Weekday Class, M-W-F, 4-5:15 p.m. Saturday Class, 9:30 a.m. to 12:30 p.m.	Berkeley Chinese Language School 2117 Acton Street Mrs. C. M. Lee (848-8965)
PALO ALTO	Friday Class, 7-9 p.m.	Stanford Area Chinese Language School at Covenant Presbyterian Church, Palo Alto Mr. Charles Hom (961-0343)
SUNNYVALE	Friday Class, 7 to 9 p.m.	West Valley Chinese Language School at Ortega School Mr. Paul Chung or Dr. Tuck Lee (736-7369)
SAN JOSE	Friday Class, 7 to 9 p.m.	Santa Clara Chinese Language School at O. S. Hubbard School, East San Jose Mr. Leo Mark (225-3545)
LOS ANGELES	Saturday Class, 9-11 a.m.	Monterey Park Chinese Language School 1961 College View Drive Mrs. Phoebe On (RI 7-5461 or AN 3-5209)
SAN DIEGO	Saturday Class, 10 a.m. to 12 noon, to begin October 7	Chinese Community Church (U.C.C.) School 1750 - 47th Street Rev. Joseph Ma (262-5433)
WASHINGTON, D. C.	Saturday Class, 10 a.m. to 12 noon, Cantonese and Mandarin	Chinese Language School in Washington, D. C. 1011 - "L" Street N.W., Washington, D. C. Dr. C. C. Hung (HU 3-3411)

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Four burglary suspects held

Held by police as burglary suspects are four Chinese youths who were caught in a stolen auto in South San Francisco last Monday.

One had in his possession a gun which matched the caliber as the one that shot and killed a salesman on Russian Hill last June.

The suspects fit descriptions given by witnesses to recent burglaries in Chinatown.

HARVEST MOON FETE BOOSTS PLAYGROUND

OAKLAND — The Wa Sung Service Club will hold its "Harvest Moon" benefit ball Friday, Oct. 13, in Goodman Hall, Jack London Square. Net proceeds will be used to finance the Oakland Chinatown Playground Project in Lincoln Square.

Plans are under way to place a Chinese junk, Chinese wall mazes, and climbing structures in the playground for the enjoyment of children.

In keeping with the Harvest Moon festivities an authentic "Lion Dance" will be performed during the ball. A drawing will be held for a new 1967 Chevrolet Camero and other valuable prizes.

Committee chairman for the ball is Dr. Clinton W. Lee.

RETIRES — Samuel W. Chu, supervisor of accounts for the Oakland public schools, has retired after 41 years with the district.

Senator Wing Ong at San Antonio meet

PHOENIX, Ariz. — State Senator Wing F. Ong is representing Arizona in the National Legislative Conference being held in San Antonio, Texas.

The senator is accompanied by his wife, Rose.

Conference agenda includes a Texas barbecue at the L. B. J. Ranch and a reception by the United States Ambassador to Mexico, Mr. & Mrs. Fulton Freeman, in the American Embassy on October 1, Mexico City. Mr. & Mrs. Ong are expected to return to Phoenix, Arizona, about the 5th day of October.

Maybe Older Folks Should Have Lobby

SAN FRANCISCO — Why aren't older folks better off today?

One reason may be that "older folks aren't organized to make their needs and wants known to legislators and other decision-makers in our social structure."

This opinion was expressed recently by Charles Odell, special assistant to the director of the U. S. Employment Service, at a conference on the problems of the aging at the University of California's San Francisco Medical Center.

"The argument that workers over age 60 threaten jobs of younger people just doesn't hold water," Odell claims. "In fact, there exists today a national skills shortage."

Law Schools Asked To Enroll Indians

LOS ANGELES — California law schools should offer courses in the legal problems of American Indians and encourage more of them to become lawyers, a UCLA professor has declared.

Monroe Price, acting associate professor of law, made the suggestion at a conference called to discuss problems of providing legal services to Indians, particularly those on reservations.

Among problems discussed were the cultural and language barriers in giving legal assistance, the special status of Indians on federal reservations, and the conflicts between Anglo law and Indian customary law.

"Tribal courts often apply tribal codes in deciding cases rather than the codes of the states they are in," Price pointed out, adding that few Indians are being trained in university law schools.

CHINESE WORD-A-DAY

BY GORDON LEW

"MIDDLE"

Mandarin **JUNG**

Cantonese **JO-NG** As in Jones

You should learn the word, "middle," quietly. This is one way for us to remember the word. For when you put your finger up to your mouth and say, "hush," you are actually depicting the word, "middle." Sh-h-h . . . middle. Once you learn this quietly you'll never forget it.

The Chinese people are a proud people. They think of China as a nation resting on the center of earth, protected by heaven above and surrounded by the Four Seas. What a beautiful and symmetrical picture! From this idea they call China the "middle-nation."

Put the three words, "middle-nation-men," together and you have the Chinese people. If you are some sort of a middle man, such as a mediator in a strike, a referee in a fight, or an agent in a business deal, you may now join the club as a Chinese. Or if you prefer, you may use the Chinese word, "middle," as your middle name. This may not qualify you to join the family associations, but you can start your own because this gives you half of "China" for a middle name.

All kidding aside, let me say that Confucius was a great advocator of the doctrine of the "middle-way."

Wise men of the Chinese nation
Are well-known for moderation:
Have you heard Confucius say,
"Always go the Middle Way,
Then you'll frustrate all frustration."

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Sundays by special appointment only.
Special appointment telephone: 221-8933 — 6-8 p.m., Mon.-Fri.

To all our Chinese friends:
If you are seriously interested in marriage and have not been able to find a suitable partner so far, you may wish to register with us and meet others who are similarly motivated. We specialize in introducing men and women of Chinese descent for the purpose of marriage.
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Opera with a Difference

Boy meets girl is frequent theme

Kuan Yu, the omnipresent God of War

Chinese opera is the national drama of the world's most numerous people. It is breathtakingly colorful to the ear as well as the eye. Combining music and dance, it contains stylized pantomime as well as strenuous acrobatics.

Correctly named, Chinese opera is Peiping drama, or *ching hsi*—the "drama of the capital." Operatic flavor is lent by the fact that roles are "sung"—but this is partly negated by the tremendous stress placed upon what is seen. If the two must be compared, visual impressions are probably more important than aural values.

Above all, this is a drama of tradition, of pattern fixed and immutable, yet always subject to the slight nuances of change that emerge from the individuality of a great performer.

Musically, Chinese opera utilizes instruments not entirely strange to western eyes: the *hu chin*, which has two silk strings and is played with a horsehair bow; *yueh chin* or the four-stringed moon guitar; *pi pa* of the lute family; *ti tzu* or bamboo flute; and an assortment of drums, clackers, gongs, and cymbals. There are altogether 24 kinds of musical instruments, but some are rarely used.

Plays are concerned with the whole range of human emotions, but lean toward a preoccupation with royalty, wars and romance. Most stories are several hundred years old, although there is a tendency to write new and more modern dramas. The *Story of Su San the Courtesan*, which today is produced in extracts rather than in whole, will typify the plot line of many operas:

A scholar falls in love with Su San, a singsong girl, and they are happy together. But he spends all his money and the proprietress turns him out. He takes refuge in a temple, and sends a messenger to Su San, who meets him and gives him 300 ounces of silver for a trip to Peiping to compete in the imperial examinations. On the way he is robbed and becomes a beggar. Su San finds him again and gives him another gift of money. This time he passes the examinations and becomes a judge and inspector. Pining for her lover, Su San loses her popularity and is sold to a rich merchant. The merchant's wife hates the girl and tries to kill her with a bowl of poisoned noodles. Instead, it is the merchant who eats and dies. Su San is accused of murder and sentenced to death after extraction of a false confession. The denouement can be guessed: her lover is one of the examining magistrates, and discovers the truth. The wicked wife is found out, and Su San and her lover are married to live happily ever after. There is a great trial scene in which Su San must sing of her past life for an hour while kneeling before the judges.

Dramatically, everything depends upon the actor and his faithful performance of the role as custom has decreed. He has no assistance from scenery and very little from props. The stage is bare except for a small table and two chairs. This table may be a court or a mountain, and with a chair on top, it becomes a throne. Properties consist principally of weapons, sometimes worn and often used in the acrobatics so popular in plays about warfare. A riding crop serves to indicate the equestrian. He alights when he throws the whip on the floor. Other conventionalized gestures or movements indicate mounting, backing and tethering the horse.

If properties are few, costumes are many and varied, and often bright with color. To the western eye, much of the first interest in Chinese opera emerges from fascination with drama as a spectacle, and it is the costuming that stands out so brilliantly in this respect. Furthermore, the costuming has meaning and is a sort of type-casting, with definite categories of dress for rulers, generals, scholars and others. Color is used to indicate rank, status and personal character.

Beautiful lady meets ferocious tribesmen

Heavily painted faces are another unusual feature, fulfilling much the same function as masks in Greek and other drama. Color identifies the type of role played by the wearer: red for loyalty and bravery, black for integrity, green for spirits, gold for the gods.

Classically speaking, there are four main divisions of *ching hsi* acting, each of these subdivided into a number of narrower specialties. The major classifications are as follows:

The *sheng*, playing the roles of scholars, statesmen, warriors and the like. They wear no painted makeup and except for young men, are bearded.

Tan, or women's roles, until recently entirely filled by female impersonators. Even today, actresses must display a technique of femininity that was invented by the male mind and brought to perfection by male performers.

Ching, who paint face and forehead for portrayals of some warriors, bandits, evil ministers, righteous judges, statesmen, gods, and other supernatural entities. Their roles are robust, and they usually wear special high-soled boots to increase their height.

Ch'ou, the clown and comic, who is alone in the use of colloquial speech. He can improvise and he usually is mimic and acrobat as well, a character close to the burlesque of Europe and America.

All must be adept in specialized sleeve, hand and foot movements. This means a drama very foreign to that of the West. Even a door is closed symbolically: the actor merely brings his two hands together at arm's length. A girl may get rid of her lover in the same way. For a cavalry charge, the riders utilize their tasseled sticks. The act of paddling the air represents maritime transportation.

Chinese opera is a wonderful world of its own that must be seen and heard to be believed and taken seriously.

$70,534 grant to Dr. C. H. Li

Dr. C. H. Li, a former University of California, Berkeley, researcher and now associated with the U.C. Medical Center in San Francisco, received $70,534 from the American Cancer Society's California Division.

The grant will permit Dr. Li to continue research on the differences of growth hormones.

Human Rights group fight Medi-Cal cuts

Opposition to cuts in the Medi-Cal program has been urged by the City's Human Rights Commission. The Commission's action was sparked by a request from its Chinatown Advisory Committee, organized by the commission a few months ago.

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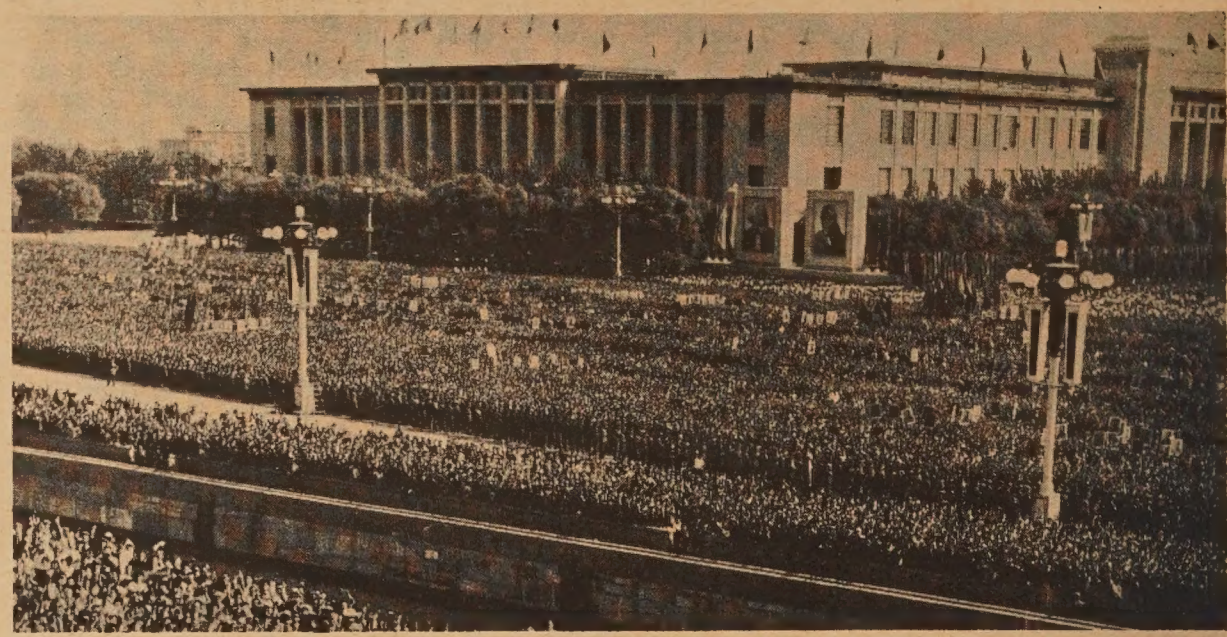
Peking's Founding Day 18th anniversary bleak



By Frank Wen

Blowing hot and cold is the characteristics of party chairman Mao Tse-tung in the sunset of his days. The situation is more complicated by the fact the Premier Chou En-lai and Defense Minister Lin Piao stand more or less for some semblance of sanity and moderation, while Mao's wife, Chiang Ching, is more fanatical and extreme than anyone of the menage.

In spite of the many Communist contradictions which are a sign of weakness, some American commentators and politicians come away with the notion that Mao is in full control of the "cultural revolution" through the Red Guards as if he were to press a push button.

One day the youthful hooligans were called out to demonstrate along streets in Peking or in front of the official residence of Mao's chief enemy, Chief of State Liu Shao-chi, in the plush Chung Nan Hai district and the next day the teenagers were summoned back to their home towns and schools.

The truth is that the rowdies do not want to go home and loaf about Peking waiting for the next spree.

WANTS PEKING IN

Then a group of 26 panelists of the United Association of America including business leaders and scholars urged the U.S. to whisk in Peking as a member of the United Nations alongside with the Republic of China in Taiwan. This is the two-China scheme, hotly denounced by Taipei and Peking.

There are three reasons for dragging Peking into the U.N., viz. (1) to facilitate Red China to take part in nuclear disarmament, (2) to ward off the wrath of 700 million people "solidly behind Mao Tse-tung", and (3) to induce the Peking leadership or rather Mao Tse-tung to play ball with the west.

All the time Mao and his cohorts would not dream for a second to hobnob with the imperialists, revisionists and reactionaries regardless of their social stations. The panelists are barking up the wrong tree.

Peking propaganda media want the world to believe that the 700 million Chinese "armed with the thought" of Mao Tse-tung could overwhelm imperialists in the U.S., revisionists in the U.S.S.R. and reactionaries in India, Indonesia, Burma, etc. through the P.L.A. (People's Liberation Army) just as soon as Chairman Mao cleans up the rubble of the cultural revolution.

Actually the panelists should not harbor the fear that unless they bring about Peking's entry into the U.N. and make some other concessions they might find a Red Guard lurking under their bed in the middle of the night.

RESISTANCE

However, the Mao regime is not so powerful as his propaganda media have been able to brainwash. Radio Moscow enumerated resistance against Mao in numerous parts of the country especially in Shensi province in the northwest where a thousand Maoists were recently killed in Sian, the provincial capital.

In Canton, metropolis of south China, the pro-Mao P.L.A. is able to control only the city proper, while anti-Maoists are on the outlying parts not far away. Other elements of the P.L.A. are at least in sympathy with the opponents of the "beloved Chairman Mao" or in open defiance.

Such state of affairs is prevailing in Kiangsu, Chekiang and Fukien provinces on the seaboard and stretching far inland over thousands of miles to the northwest and southwest. While the critical Radio Moscow describes that a virtual civil war is on, at least resistance is being intensified and spreading on the eve of celebrating October 1, which was proclaimed in 1949 as the founding day of the people's government in Peking.

This is the bleakest anniversary in its span of 18 years.

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Busy senior plans to be a medic

OAKLAND — Bob Fong keeps busy, but finds time to work at the Highland Hospital as a junior volunteer where he has put in 110 hours. He plans to be a doctor.

A drama student at Oakland High where he is a senior this

year, Bob is active in school productions and follows reviews of professional plays avidly.

Bob excels in the German language. He spent a month in Karlsruhe, Germany, as an American Field Service exchange student in the summer program.

Bob has a 3.9 scholastic average at Oakland High. "I got a B last year," he grimaced. "I want so much to go to Harvard so I must keep my average up."

Although his main interest is medical science, Bob has varied hobbies including baseball and collecting old comic books.

"I suppose it's because I learned to read English from comic books," he explained. He was born in America, but didn't get involved with the language until he started to kindergarten. Bob now has two rare-books comics worth about ten dollars each.

The things Bob looks forward to most are "going to Harvard, becoming a doctor, keeping up my interest and someday visiting Germany again."

He is the son of Mrs. Wendy Fong, 3442 School Street, Oakland.

Swim victim body found

FRESNO — Divers from the sheriff's rescue crew have recovered the body of Kenneth Young, 18, from Rockwell Pond at Floral and De Wolf Avenues near Selma.

The youth disappeared while swimming in the deep pond.

A companion Benson Yat-yuen Chen, 19, of 1824 N. California Avenue, said Young might have been hit by a power boat or by the skier it was towing.

Young is the son of Mrs. Siu Yi Ming, 2191 S. Fairview Ave.

Vocational training at schools

Registration for classes in welding, radio, electricity, electronics, machine shop, and other courses, is now being accepted at the John A. O'Connell Evening Vocational and Technical Institute at 21st and Harrison Sts.

Most classes will be held Monday through Thursday from 7 to 9 p.m.

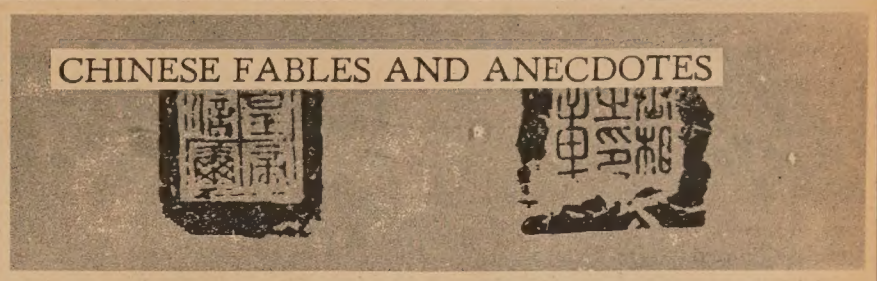
These classes, which are free, are held by the Public Schools and are primarily organized to provide upgrading or additional technical skills for men employed in specific trades or in a trade closely allied to the one in which further training is sought. Mechanics currently unemployed who wish to brush up on their skills prior to seeking employment are also eligible.

Instruction is free for qualified applicants who must be present to be assigned to classes.

Training is also provided in the following fields:

Aircraft Engines, Automatic Controls, Blueprint Reading, Domestic Appliance Repair, Paint Technology, Refrigeration, Dry Cleaning, AV Electricity, DC Electricity, Radio & TV Repair, Food Store Operation, Power Sewing, Arc Welding, Gas Welding, Machine Shop, Mathematics, Instrument Repair, Advanced Electronics, Basic Electronics, Electronic Assembly, and Supervision.

For further information telephone ATwater 2-3100.



THE MAN WHO LIKED MONEY

In Yungchow there were many good swimmers. One day, the river swelled suddenly. Braving the danger, about half a dozen people started across in a small boat. While they were still in mid-stream, the boat capsized. Whereupon, they started to swim. One, though using his arms vigorously, seemed to make small progress.

"You're a better swimmer than any of us, why are you lagging behind?" asked his companions.

"I have a thousand coins tied around my loin," said the man.

"Why don't you throw them away?" urged the others.

He made no answer, shaking his head, although he was clearly in difficulties.

The others reached the shore and shouted out to him: "Off

with the coins, you fool! What's the use of the money to you when you are drowning?"

Still the man shook his head. In a few moments he was drowned.

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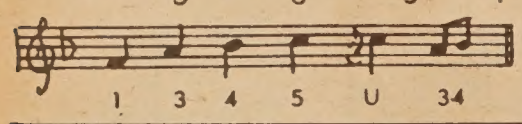

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BEEF AND TOMATOES WITH LONG RICE

1 pound beef, 1 pound tomatoes, ¼ cup celery, 1 stalk green onion, 1 small green pepper, 2/3 roll of long rice, ½ cup sliced round onions.

Seasoning for Beef

2 tbs. peanut oil, 2 tsp. soya, 1 tsp. ginger juice, 2 tsp. sugar, 1 tsp. starch, ½ tsp. wine.

Gravy

1 tsp. starch, 1 tsp. soyu, 1 tbs. catsup, ½ tsp. vinegar, 2 tsp. sugar, ½ tsp. Worcestershire sauce.

Directions

Slice and season beef. If small plum tomatoes are used, blanch to remove skin. Cut into thirds and remove the seeds. Cut round onions into pieces like the segments of an orange. Cut pepper in like manner. Cut celery diagonally and green onion into inch and a half lengths.

To prepare fried long rice: Break dry long rice into 3-inch lengths. Form discs of long rice about the size of a saucer. Heat a cup of peanut oil till it smokes, and fry each disc for just a moment until well puffed. Turn and fry the other side. Drain well, and place on a platter.

Heat a tablespoon of peanut oil till it about smokes, and add a crushed clove of garlic. Panfry the meat and remove from the pan. Heat a tablespoon of peanut oil well, add 1 tsp. salt; fry the onions, celery, then the bell pepper. Add the tomatoes last and fry only slightly. Avoid overcooking.

Blend ingredients for gravy. Slowly add to the vegetables. Stir constantly while bringing to a boil. Mix beef with vegetables and gravy. Serve on a bed of fried long rice.

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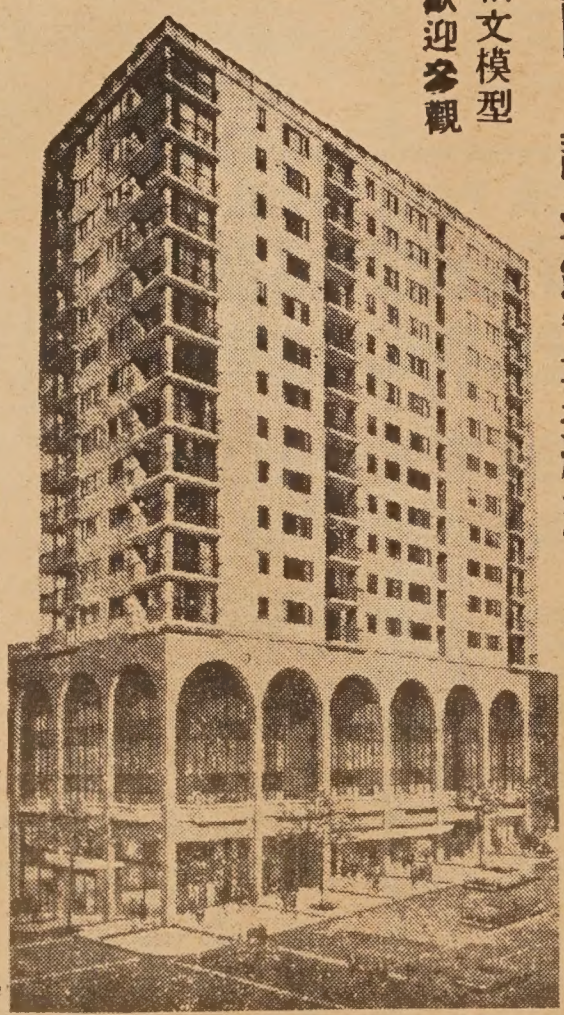

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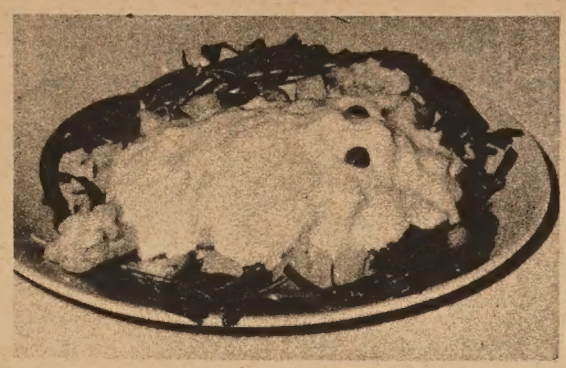


材料：蝦一斤；雜菓；菠蘿；蕃茄；青瓜；沙律油一小碗；花奶四茶匙；糖二茶匙，雜菓汁調勻。

製法：將蝦用水煲熟去殼，並在蝦背開刀去腸。雜菓放碟底，菠蘿青瓜蕃茄切件伴碟邊，蝦放上面，淋上沙律油加入鹽油少許，四茶匙花奶，二茶匙糖調好之沙律油，再置入雪櫃片時即成。

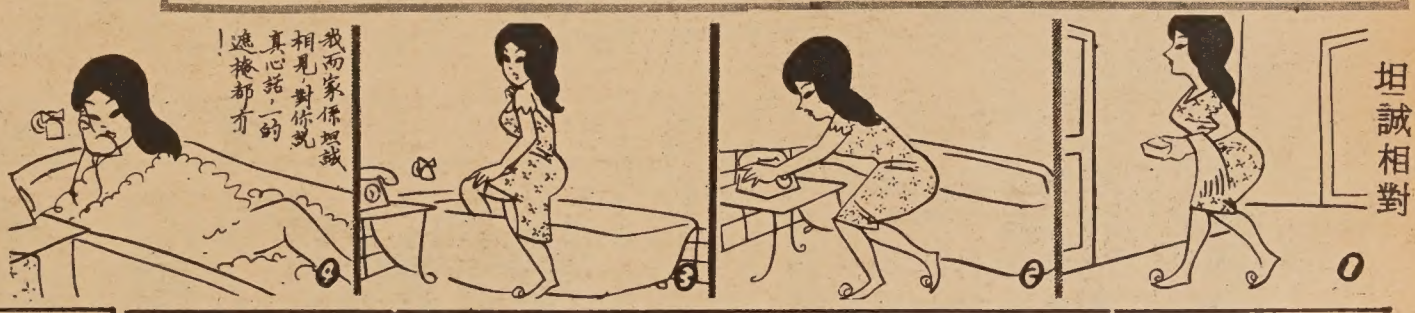
神妙的拳術

昔江陰有兩拳師，一爲王朝選，一爲左紹期，皆萬人敵。王鄰有胡某，方從父讀書，年十二，私請於王曰：「如何可增長氣力」？王曰：「每日五更時，向空擊數十拳，則力大矣」。胡於是日始，每雞鳴，即下床，以兩手向空中奮擊數千下，至日出乃已。如是者十年，其左手一直臂，可挑八百斤，右手倍之，非特家人未之知，即王亦不知其已有成也。年二十二，父執某，延以教其幼子，既又延左紹期受拳術，每夜講習，胡見而技癢，因謂左曰：「如我年長，不知可受教否」？左曰：「姑試之」。胡即竭平生力向左撲，勢如風雨，左略格數手，即躍出數丈餘，呼曰：「汝莫非王朝選弟子乎？」胡曰：「然！」左曰：「一副美錦，惜未剪裁成衣也。予一生授徒，不下數千，迄無一成者，今得子，吾道有傳矣」。胡甚喜，拜左爲師，旋隨左去。左先授以拳法，繼以槍法劍法，胡精思敏悟，一一領會入神。三年後，胡偶入市，適有牛逸出，尾直豎如虎奮奔，市民皆驚走，胡俟其過，急執其尾，倒行十餘步，牛怒，回身以角觸胡，胡握其角，以掌向頸一砍，牛應掌倒地，則頸骨已斷，惟餘皮連絡而已。自是大江以南，胡先生之名大噪。

寧死

傳說古代法國的美男子寶葵龍，一生風流。

當時很多名媛淑女見了他，都像螞蟻見了糖蜜似的，去和他鬼纏在一起。西曆一二三四年，他在萊茵河畔某一地方，因犯了色情案而被判死刑，當他臨刑時前夕，有位法官故意打趣他說：「假如你上斷頭臺之前，突然有個少女跑來說，她願意嫁給你爲妻的話，我就可以赦免你的死刑。」眞是事有巧合，正當要將他行刑時，剛好有一個醜陋少女跑來，說要嫁給他。寶葵龍掉過頭來一看，便毫不猶疑的表示說：「我寧願死！我寧願死！也不要那個醜八怪女人爲我妻哩」！他說完這句話後，從容就刑，毫無悔意。



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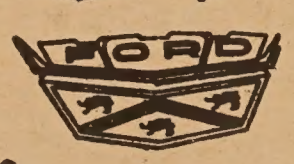

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在過去，美國爲什麼不大力推行華文教育，而要直到一九五八年才實行呢？

三百餘位教師 台港各佔半數

這是一個耐人尋味的問題，在美國教華文的約三百位中國人中，有一半是從香港去的，有一半是從台灣去的，他們多是四十歲以上的中年人（來美國的年輕中國人，多習理工科）人數太少，分散在全美國各地，平時很少有碰面的機會，對於美國人近年熱心華文的問題，也沒有人詳細研究，不過，大家都承認，中國的人口，約佔世界的四分之一，中國悠久的文化，也是引人入勝的地方。其次的一個原因，可能是戰爭的威脅（這是個人的推測，因中共的窮兵黷武，可能引起美國人的亟需瞭解，也有可能，但我想這不是主要因素）。值得注意的，倒是前任香港總督葛量洪爵士的一段話，他說：「十九世紀是英國人的，二十世紀是美國人的，廿一世紀是中國人的」，記得這些話，不但英國列入國會紀錄，而且，美國的國會，曾經爲此引起一段不大不小的爭辯。如果葛量洪這話有影響力，則美國人（最少高階層的智識份子），已有長遠的打算，希望對中華民國，有一些新的瞭解，目前的不斷培養華文人才，多少也有「百年樹人」的想法，這些都是題外話，順便一提，不再採討。

新的教學方法 進步空前神速

值得我們注意的，是美國的華文教學方法。我們古老的方法，是先教青年人背死書，較現代化些，已採取單元。但國內的教學法，似乎對未能達到「最新」的階級。在美國的各學

天。稚老聽到輪船上一片喧嘩聲，便問那商人是什麼事？商人說：「聽說是歡迎吳稚暉。」稚老却並不在那商人面前炫耀說自己就是被歡迎的人。一會兒歡迎的人發現了他，立刻把他簇擁上岸。那位商人却感到驚愕異常。從這椿事情，足見稚老生活的平民化。

民國十八年夏，當　國父奉安典禮那天，稚老從南京下關過江去浦口迎接國父靈柩，由浦口回下關，沒找着原來搭的渡江差輪，却錯乘到普通賣票的輪渡船上，待查票員查票時，稚老因爲身上沒帶錢，又沒有買船票，爲查票員厲聲呵斥說：「不買票怎能乘船過江？」稚老也不表示身份，祇好說：「忘了帶錢」，那查票員自然不肯，要他拿東西抵押，稚老只得把罩在汗衫外面的一件夏布長衫脫下交給他。到達下關後，趕緊叫了一部野雞汽車乘回寓所取另一件長衫穿着後，趕到參加　國父靈柩奉安大典。後來稚老拿錢去補票取回夏布長衫時，由於當天晚報已經把這則新聞披露，那位查票員惶恐地向稚老求饒，稚老却笑嘻嘻地說：「你沒有錯，是我錯！千萬不要介意。」

稚老從來不做生日，他爲了怕人給他做生日，曾經很幽默地說：「我的人生是偷來的，一旦有人給我做生日，點燃蠟燭，驚動了閻王老爺，我就會被他抓了去。」

民國三十三年四月一日，重慶的報上登了一則稚老致謝爲他慶壽的亦莊亦諧的啓事：「敬恒老而不死，害人不淺

年潤筆收入的積蓄，數目相當可觀，曾有親友勸他把錢購買黃金，（按當時他的積蓄估計可購買黃金三千餘兩），但是稚老認爲國民應該尊重國家，悉數存入國家銀行，以後紙幣貶值，稚老仍然無動於衷，並不後悔歎氣。到了臺灣之後，稚老把這筆款自銀行取出，折合新臺幣一百四十元。親友們都爲他太息，他却說：「發財就是過癮的事，過去自己數一數有幾億的財產就够了，數字本來是空的，高興高興而已，高興完了，還要錢作什麼？」最後，稚老在結帳單上寫了「恰當」二字。後來稚老爲人寫字，又積蓄了一點錢，當他病重寫遺囑時，把那點錢贈送給親友，並且在遺囑上寫了：「生未帶來，死乃支配，可恥。」的字句。足見稚老爲人的曠達。

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美掀起學習中文高潮

教學方法，進步神速。但師資缺乏，華文讀物短少，不管美人的動機如何，讓他們接觸中國文化，總是好事。

近幾年來，美國多數的大學。將華文列為必修外國語文，用新的

余雯

不久前，約有一百位美、加籍的華裔青年，返去台北，參加華語講習會，學習祖國的語文。在同一時間，美國加利福尼亞州舊金山大學教授楊宏煜博士，也率領了一批學生，前往台灣，作暑期實習，這些學生，絕大多數是美國現職的中、小學教師，他們本是教授華文的，這次係利用假期，作進一步的修習。這些美、加的青年及老師，前者是道地的華人血統，後者是純一色的白人，據說：他們去台灣的目的，是進一步在中國人的文化環境中，生活一段時期，澈底了解中國人的生活方式。

全美百餘大學列有華文課程

據統計，目前全美國，約有一百多間大學，及約三百多間中、小學，列有華文課程，其中，有一大半以上，是將華語列爲必修的外國語文的，像華盛頓州大學，美京華盛頓城大學、阿利桑那、肯薩斯、科羅拉多、密歇根、哥倫比亞等州立大學，哥倫比亞，喬治城、史丹福、夏威夷等大學，均設有中文系，而且教師大多數是自台灣轉聘來的，像夏威夷的張福愷博士，舊金山的楊宏煜博士、哥大的張秉智博士、喬治城的姚舜女士、密歇根的趙元任博士、史丹福的高根裕碩士，和科羅拉多空軍官校的林少校，都是不折不扣的中國人在担任華文教授的工作，態度很認眞，學生除了少數是中國人外，約百分之九十以上都是美國人，他們對華文華語，都有一份很冷靜的狂熱，肯花精神去學。除華盛頓大學的外交學院華語學校，教學的方法都很進步，該校受訓的人士，除了要修習規定的課程外，還要以兩年的時間，到中華民國的台灣省去，與中國人生活兩年，瞭解中國人的生活方式，及思維的方法，體念到中國的文化後，才能畢業，一點也不馬虎。在科羅拉多州的美國空軍官校，受訓的除了學生外，高級的將領，利用假期去進修的，也不在少數。

美國人唸華文，講華語，是近幾年才興起的事。美國聯邦的參、衆兩院，於一九五八年間，通過了一個「美國國防教育法案」後，華語就成爲各大學主修的第一或第二外國文，卡耐基基金會並且即說即做，逐漸撥款給各中、小學校，獎勵他們增加華文教學的設備，並鼓勵學生主修華文，美國聯邦教育署，爲了使各州的中、小學校，有華文課本可讀，特別延聘了一批專家，編了四本華文教材，通校，鼓勵學生自行分成小組，小組與小組的成員間互相練習講話，互相較正語音，利用單一的練習，再複習，並且利用錄音帶反復比較，務使華語的發音準確。在練習時，用句型去分析音型，像教學生說：「帽子」這兩個字時，便附帶地說：「你戴帽子」，「我」或「他」，「中國人」或「美國人戴帽子」等一類能發生聯想的方式，去啓發學生，這辦法似乎很笨拙，但學生的基礎穩固，有些學校像華府的外交學院華文學校的學生，每周有二十五小時的課程（每天五小時）學生除了正課外，大多在課餘不斷練習，兩年下來，中國的現代文學，報紙、公文程式，甚至於古文，都能朗朗上口，解釋得頭頭是道，這種進境，已超過很多人的想像，也打破了一般美國人「華語難學」，「華文難懂」的錯誤觀念，使華文教育，得以很順利在美國各地展開。

不過，以美國的人口比例統計，學華語的人士，絕對是少數，目前只能說是在萌芽的時期，今後如何進一步去發展，誠然是美國的「內政、教育」問題，但根據在各地教授華文的學者的經驗，華文教育在美國，依然是阻碍重重的。

首先是師資的問題。目前美國各州的大學，均有華文系或華文組，十二年的中、小學强迫教育中，亦規定將華文列爲第二外國語，目前，除了私立立大學，可自由聘請華文教授之外，各公主大學，多因受到教育法規的限制，所聘教授除需爲博士外，且更限制必需爲美國公民，但一般自尊心强的學者，多不願入美國籍，雖有博士學位，也只能屈居客座或講座的地位，在待遇上相差相當遠。反之，在美國籍的白人教授中，眞正的中國通却少之又少，並且，他們基於其個人的利益，常常標新立異，發爲言論，在政治意識上，影響學生，使他們對中華民國或中共，產生混淆的印象。一般私立大學，除這些問題外，還有財政上的困難，據六月廿三日出版的「時代雜誌」上，曾有一篇提到「美國私立大學的財政危機」的文章，其中有一段話說：「今日麻省理工學院開課二千九百六十種，其中有半數是十年前所沒有的新課程。二次大戰前，哥倫比亞大學要學生們學習有關中國的課程，只要一位教授便夠了。但今天研究中國的學生，却需從二十位專家那裏，去一點一點的學習，這些新的科學，大多數是研究院的專門問題，各大學因爲要辦好碩士和博士的研究，而陷入嚴重的「財政虧損」。私立學校的競相增加研究中國的課程，是一件好事，但因財政的困難，亦影響到師資，即使開班訓練，也有遠水不能救近火之感。

其次是學生的困難。這現象在大學或研究院並不太嚴重，困難的倒在中、小學。

美國教育制度重視第二外語

美國目前的教育制度，爲十二年的强迫教育，依聯邦教育署的規定，華文與拉丁文或俄文等他國語文，均列爲第二外國語，可任由學生選修，起初，美國學童的家長或學童，因爲與華僑接觸，深感華文重要，但由於少數華僑家長，爲其選修第二國語文時，却有少數選擇了西班牙或他國的語文，美籍人士便感到：「中國人都不學華文，我學它幹什麽呢」？這種心理的因素，也影響很大。根據瞭解，這些華僑家長倒並不是不讓他的子弟學華文，而是僑童在離開美國學校後，回家聽華文錄音帶或另進華僑學校修習，但美國人不瞭解，造成他們心理上的不安，以至學生的人數，始終未能上升，不能不使人們感到是件憾事。

美國人近年來的努力學華文，不管他們的動機是什麽，他們能接觸到中國的文化，總是件好事，希望國內的各界人士，也能注意這個問題，在可能的範圍內，給予支持，像在國內攻讀文史的學生，如果有機會，遊學一翻，美國的中、小學也未始不會歡迎。

吳稚老軼事

民國十五年夏天，稚老從上海去廣，誤傳八十生辰，驚動遵禮之親友，函電並馳，或贈珍食，愧感無地，本當一一叩謝，但不說明實有生辰其事，故於斗室遙拜，叩頭無算而已。」

稚老的書法是全國聞名的，因此向他求字的人很多，由於來者不拒，窮於

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Los Angeles
OCTOBER 1, 1967 一九六七年十月一日 羅省版
East/West, P.O. Box 43606, Los Angeles, Calif. 90071

華少犯罪是誰之罪？

邇來華埠接連發生幾宗華人青年作賊被擒案件，僑胞爲之震驚萬分，大嘆世風日下，有些人還大聲疾呼，說是社會風氣敗壞，學校教育不良，父母欠缺管教，對宗教失望，究竟是誰之罪也？我們都屬華僑一份子，平心想想，曾否盡了自己的本份。

無疑今日社會風氣不良，充滿奸詐侵奪等罪行，爲青年人稍不小心，便會行差踏錯，而致墮落罪惡深淵。但青年人固應有盡其本份及改造社會的責任，自然不應同流合污，還要隨時發揮其不屈不撓的性格，揭發社會的黑暗，走向光明之路。

無可諱言，目前學校看重科技，教人本領爭取物質享受，與道德遠離，且看近來作賊之華人青年，都是就讀於高等學府，更非出身貧苦之家庭，而甘心作賊者，何也？心靈空虛，尋求刺激，不分善惡之故也。

我們知道人的應付環境不是靠生來的本能，而是靠相傳的文化，我華人文化道德爲世界最優者，當勉勵青年學習之，發揚光大之。而學習機關，一爲我們所附屬的團體或家庭，一爲社會專司保存智識的部分及教會等，希望各附屬團體能作適合現社會的改良，聯合起來，組織青年服務中心，留美學人，也應回歸華僑社會服務，舉行德育、智育、體育運動，追求正當娛樂，爲道德重整研究，學術講座，分組賽球音樂歌唱等。與青年人打成一片，使其心靈充滿慈愛與愉快。則無暇亦且無意思及爲非犯法之事矣。

據專家報告，每六位少年必有一位於未成年時因犯罪而面對法官受審判者，而未到一九七五年，青年犯罪數目可能超過百分之五十五，實一驚人之事也。法律雖可爲社會維持秩序，但究非萬能，我們爲了愛國愛羣，應馬上起來，爲青年犯罪問題，尋求答案，亦爲我華僑後一代謀幸福也。

香港伶影牡丹團在新樂酒家歡宴關兆聰

羅省街頭

在南加省大學教中國音樂的呂振原君最近回到台灣、作短暫的訪問、並在台北舉行一項琵琶及古琴演奏。

呂君為我國琵琶高手、十歲學琴、為人瀟湘好、像弱不禁風、但手指特長、彈挑琴弦、則若有千鈞之力、此乃天賦也。

❀

呂振原君在荷里活和影星盧燕友善、盧燕的女兒便曾向呂君習琵琶。

呂君是音樂世家、他不僅是彈奏聖手、而且是一個作曲家、他的弟弟呂培原在港、也是港中琵琶第一高手。

❀

西人不知中國的中秋節是西曆甚麼日子、所以在中秋節過後、仍有許多人到華埠買月餅。

月餅英文叫（MOON CAKE）、唐人因此便有一句話說「老番月餅」、即是「悶極」之謂。

❀

最近有一班協皮來華埠流蕩、除了有鬚的知道是男人外、其餘無鬚的都留長頭髮、男女不分、而且女協皮服裝也常穿男服、除非細辨難以看得清楚。某次、有數協皮入華埠一餐館、吃餐、「企」柏以為「醒」目把賬單交給一男協皮找、數、、誰知那協皮接過賬單、、嬌聲滴滴的問：「你們中國人係由女人付餐賬乎？」「企」柏為之吹賬。

百年前的羅省蓼埠

尤敏重返影壇
將爲泰國拍片
樂蒂即將結東長期合約
自行拍片交由泰國發行

【本報香港航訊】玉女尤敏與國泰公司經已取得協議，今後爲國泰公司拍片，這是在尤敏丈夫高福球同意之下尤敏復出拍片的最新消息。

據悉，尤敏與國泰公司並不是簽長期合約，成爲基本演員，而是以部頭戲計算，是種活的合約，使尤敏與國泰公司雙方都不會受到合約的約束。

雙方所取得的協議是，祇要有適合尤敏戲路的劇本，尤敏將接受主演，國泰公司正在安排尤敏喜歡的劇本，作爲復出主演的第一部影片。

玉女自學生進入影界以來，先是在邵氏公司拍片，然後轉入國泰公司，她雖曾拍過古裝與時裝片，但以時裝片最適宜，國泰公司今後選的劇本也是在時裝片方面。

尤敏退出影壇之前，祇欠兩部片債，一部是欠邵氏，一部欠國泰，不過，她欠國泰的片債是沒有取片酬，等于是不欠國泰的。實際上她祇欠收了片酬的邵氏公司一部片，這部片債邵氏公司曾向她追討，但給她劇本主演新片時，她退回了劇本，認爲不適合她主演，這部片債迄今尚未清償。

尤敏這次與國泰公司洽妥復出拍片，消息傳出之後，邵氏公司非常注意，將來邵氏公司可能有機會向尤敏索還這部已欠下多年來的片債了。

國泰公司對尤敏素來器重，雙方都相處得很好，這次尤敏復出拍片，片酬雙方都沒有爭執，而是以尤敏過去的片酬數目照付，每部片片酬港幣四萬元。

香港的自由女明星之中，片酬最高的是樂蒂，每部片港幣三萬元，現在尤敏成爲片酬最高的第一人。

【本報香港航訊】女明星樂蒂主演的新片「決鬥惡虎嶺」正在殺青之中，這部片拍完後，樂蒂將結束與國泰公司的長期合約。

國泰公司和[illegible]樂蒂取得協議，與國泰公司結束了長期合約的樂蒂，她自己組織的公司的出品影片，交由國泰公司代理發行，同時，如雙方同意時，樂蒂可以爲國泰公司拍片，照取片酬，今後，樂蒂與國泰公司的關係，除了由國泰公司支持拍片，她做女老板之外，並且是國泰公司部頭戲的演員。

傳說中與樂蒂合組公司拍片的導演袁秋楓，他與國泰公司的合約于今年年底期滿，袁秋楓今後也與樂蒂的立場相同，與國泰公司密切聯繫，拍攝的影片交國泰公司代理。

同樂園

● 懼內

怕老婆的笑話，我國多的是，例如有某人站在靈前，指着亡妻的遺像咒罵：「妳這個潑婦，妳死得好，早該死：……」正在罵着，窗口有風進來，吹得相框擺動，恍惚妻子活了，吓得這個人連忙匍伏拜地，連連磕頭說：「太太，太太，剛才我是和妳開玩笑的，請妳不要認眞！」還有：幾個怕老婆的人正在聯盟，組織「抗內會」，他們的太太聞風趕來問罪，把會員吓得四散，唯有會長始終端坐不動，太太們走了以後，會員們陸續回來，對會長的膽量深表欽佩，不料走攏去一看，會長已經嚇死了。

蘇東坡嘲懼內詩：「龍丘居士亦可憐，談無說有夜不眠，忽聞河東獅子吼，拄杖落手心茫然。」非常有名，據北，國人慣把兇悍的太太稱爲「河東獅子」。程伊川詩：「時人不識余心樂，將謂偷閒學少年。」有人改這二句詩來形容被老婆罰跪的丈夫：「時人不識余心苦，將謂偷閒學拜年。」可與蘇東坡的懼內詩列爲「懼內文學」。

就情理說，人有幾分懼內，未嘗不是好事，因爲懼內的人有所顧忌，有所約束，不敢放肆，論語說得好：「以約失之者鮮矣。」有約束的人不放肆。因而很少壞事。

探測你的智慧

人的夢境是否因職業而異？

是（　）否（　）

說明：做夢反映出我們的興趣和思慮，故自然地和我們的職業密切相關。教員們做的夢常常以管教困難問題爲多，而難於對待上司和主管則居第二位。偵探們或許會夢見不可能捉住的罪犯。商人或許會夢見做了一筆大蝕老本的買賣。總之，這是一個值得研究的題目。（答案：是）

我們在職業上實無太多選擇的餘地？

是的（　）不是（　）

說明：大多數人都有很多選擇。可是幾乎沒有一個人，能確實選中了自己所喜愛的職業。而且一經選定，常常難于變更。再如：家庭責任、子女求學、搬家之煩、遷徙之勞等等因素，在在均使人難于變換工作。可是假如和我們的祖先相比，我們所能選擇的機會，毋寧是多得太多了。不過一個良好的選擇，亦確實并不容易。（答案：不是）

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新僑手冊

西式宴會的禮節　續

到會之後

每一道菜上來時，亦要經女主人招呼，才好開始進食。

這裏還得補充一兩點，在入席之前，每客的面前，都例有一條白色的方式餐巾的，這是爲了避免進食時弄污衣服的，在西方的家庭中，日常進餐，多用它塞在領口；但參加宴會時，都是鋪在膝上的。較大的餐巾，通常只打開一半，對摺而鋪用。餐罷離席時，把餐巾拿起，擱於桌上的左邊。

以西方的社交慣例而言，大型的晚宴，必是由廚中派人用大盤盛着食物，端到各位賓客的面前，按次序由來賓自己取食。

進食須知

每客的面前，通常都有一份菜單。這意思並非向來賓表示這一頓是否豐富，主要是讓來賓考慮自己的食量，因爲每一道菜上來時，賓客都不可拒絕，不喜歡吃的話，不妨盡量少取一些。如果吃不完，讓其剩下在自己面前的食盤上，那等於是說不喜歡主人家的菜式和烹調。

也許，初赴或少赴西式宴會的人，最感不慣的，便是對於刀、叉、食器的使用了。有些人，往往連湯羹、食羹，茶羹也分辨不清。

西餐的湯羹，總是橫擺在湯盤之前的。其他用於各道菜的刀、叉、則分左右擺於兩旁。

第一道菜，可能就是湯（但也有例外，在湯之前，會有若干小吃之類）。喝湯時，只用一枝湯羹。喝法是：右手執羹，向外舀喝。等舀到差不多的時候，可用左手把湯盤執住，畧向外傾；完全喝完了，將湯羹橫放於湯盤上。

以後，每一道菜，都是用刀和叉。使用的方式，恰恰和喝湯相反，那是由外而內，向着自己這一邊。吃完了菜，應把刀叉並排放在湯盤上，自有招待人員將它們拿去；否則，人家不知你是否吃完，是不敢搬走的。

關於各種菜式的吃法、刀叉的使用等，這裏，大致舉一些例子來談談：

一、吃肉類時，有兩種方式：一是邊割邊吃；另一是先把肉塊（如牛扒）切好，然後把刀子放在食盤的右側，單用叉子取食。前者是歐洲的古老習慣。後者較爲普遍。

二、肉餅、煎蛋、沙律、都不用刀，只用叉。

三、肉盤中如有肉汁，想吃的話，可用麵包蘸來吃。

四、吃麵包不能用刀叉，只用手指拈取。

五、炸薯片、炸肉片、芹菜、蘆筍……等食物，也不用刀叉，跟麵包一樣，可用手拿吃。但取食時，僅限於用拇指和食指拈取。食後，用面前的小手巾抹手。

六、吃甜點，可用叉或匙，看其性質而定。

七、西餐全部菜式上完之後，便是咖啡或茶。喝茶的方式是用小茶匙攪拌方糖，而不可拿它來舀飲和放到唇邊去。同時，茶一經飲過，不好再將茶匙放入杯中。

吃喝時，不免會有骨頭、渣滓的，怎麼處理呢？這些都不能吐在盤中央。如果是骨頭、肉屑、果皮等，可放在食盤的右角；果核則可吐在手帕裏，不可隨便拋在桌上或地上。

西餐一樣有酒水供應。烈酒如白蘭地、毡酒之類，是在吃肉時喝的。女主人會在這些菜式端來時勸飲。自知酒量不佳，當然可以婉却，但不能什麼了也不要。不喝酒的話，除了畧爲說明理由之外，應取沙濾水或礦泉水代替。尾食時的淡酒，如薄荷酒之類，一般都喝一點的，這才使得賓主盡歡。

在進餐時，可否談話呢？在每一道菜結束時，以及喝酒時，時會有談笑風生的場面的。但要注意，話題應讓主人提出。作客的，不要在主人從未發言之前，貿然提出話題。

宴會結束了，主人自會站起來，宣佈散席。

舊金山中華總商會舉行接代儀式。臨時主席鍾北謙（左）授印新任正會長盧鴻湛（左一）接印。第一副會長方國源（右三）。第二副會長容兆珍（右）。

（蔡振華攝）

（上接第二十頁）

至於父子兩代的矛盾，在華僑社會裏也屢見不鮮，兒子長大了離開父母而去，花園角的老僑們，有許多是有子而萬事不足的。

兩代間思想的鴻溝，往往造成做父親的埋怨兒子缺乏中國的傳統道德，未能盡孝。做兒子的滿腦子美國人的思想，認爲父母養育兒女是天職，是法律上規定要如此的，在這情況下，只有各走極端了。

兩代問題已逐漸成爲僑社的嚴重問題，我們希望僑社的福利機構，能設立一些家庭事務所，爲兩代的問題，謀取合理的對策。

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一個騙的故事

在民國二十年的時候，廣州對岸河南是個繁盛之區，賭館林立當舖也特別多。

某日，一位裝束入時年青紳士帶了一個龍紋玉古鼎，前往河南較大的一家某當舖聲言要當三千塊錢。在當時三千塊錢不算是個小數目，約合黃金三十餘兩。主當的掌櫃，通常都是一個常識豐富而精於鑑別古玩、珠寶、物品的人，這間當舖的掌櫃當然也不例外。當他看到這個古鼎時，祇見玉光爍爍照人，認是從前宮廷內稀世的珍品。於是一口答允如數照當，這樣就成交了。

年青紳士將鼎古當後，不到十天即來取贖，本利清付，不短分文。這樣又當又贖，一連數次，有一次年青紳士要求當五千元，掌櫃的認爲古鼎無價，而且又係熟客，即時如數照當。自古鼎提高當額後，那年青紳士也和從前一樣，十天左右即來取贖，而且也連續當贖了好幾次，掌櫃的和年青紳士因而建立起普通的交誼。可是，有一次當後，年青紳士居然有一個多月仍未來取贖，掌櫃的頓起疑心，取鼎細驗，才知道上了大當。原來所當的古鼎，過經細看才知是贋品假貨。這一驚非同小可！這時掌櫃的才醒悟年青紳士肯化這麼多利息錢，一再當贖多次，無非是堅定自己「他不會當假貨」的信念，而最後才使自己疏忽上當。掌櫃受騙後，心有不甘。決定拿出勇氣，來計劃以牙還牙來，洗刷這被騙的莫大恥辱。

有一天，掌櫃的以其店東名義發柬，在廣州長堤最負盛名的大三元酒家宴請全市當舖店東同業，筵開十餘桌：極一時之盛。當酒酣耳熱之時，掌櫃的站起來，先籲請各人肅靜，然後報告他這次被騙的詳細經過。並請各同業注意，今後勿爲所愚。同時取出假龍紋玉古鼎給各同業傳觀，同業們無不吐舌。當這古鼎傳同掌櫃手時，以一時憤極，猛力向地上一擲，打個粉碎。此時，突有一老者同業，說道：「你是一錯再錯了，鼎碎不能復原，今當期未滿，就是假貨也得作眞貨用，萬一客來取贖，你怎樣應付？不是徒增客人勒索的藉口嗎？」衆人聞語，議論紛紛，無不服老者的高見。這時掌櫃的才恍然大悟；鐵青的臉上更顯得緊張。他再三的請求大家說：「我原以爲假貨不值百金，當者必不來贖，一時氣憤，將之摔碎，今承同業老前輩指教，茅塞頓開。現大錯鑄成，悔已無及。務請各同業憐我遭遇，予以同情，代守秘密。否則，本人唯死而已！」宴會遂不歡而散。

但結果這消息還是很快就傳到那年青紳士的耳裏，他認爲這是千載難逢的機會，他要大大地敲一筆竹槓，於是他又籌足了五千多元的本利，帶同當票，歡天喜地的到當舖去取贖玉鼎；他滿以爲掌櫃的一定要向他求情，誰知他將款和當票送上當櫃後，掌櫃的却不慌不忙驗票點款，然後將玉鼎交還。當年青紳士驗過確係原鼎的時候，這才噩夢初醒，拿着假鼎垂頭喪氣地走出當店的大門。

原來掌櫃的工心計，他在大三元酒家摔碎的玉鼎，並不是年青紳士所當的那個贋品玉鼎，而亦係冒牌貨，所以年青紳士祇好上鈎了。

「金山客私記」續稿未到，暫停一期。

美■遊■雜■記

美國國富民亦富，這是值得稱讚與羨慕的。美國人民的豐衣足食，一望即知，而『育』、『樂』兩項的發揚更是引人注意，教育發達，許多人都說過，不必辭費。美國人民的可以享樂，知於享樂，這是值得學習的。美國人民工作一般是五天。在星期五的下午就可以看見公路上汽車絡繹不絕，向郊區開去。有些車子掛着拖車，隨處可以泊宿。有些帶着游艇，可以遨遊水上。有些人更帶了帳幕與宿袋，預備露營。這些，不但是渡假，而且有益健康，更可以陶冶性情。

美國人民雖然富足，但一般人用錢甚爲謹慎，很少浪費。因爲一般人都有固定的收入，且有固定的支出。故一般人似都定有預算，乃造成錙銖必計的習慣。

美國國內飛行航線，其主要者都是噴射機，乘飛機頗爲迅速安適，只票價尚嫌稍貴。而一般人都有自備力量。於是火車乃成落伍的交通工具，票價低於飛機，而高於『灰狗』等長途汽車。惟火車之設備尚不錯，且可以登臨有觀沿途風景之瞭望車，故尚舒適。惟行車常誤點，且有時中途不能啣接，須等候數小時或數十分鐘不等。故乘火車者多高年男婦，而火車亦以貨運爲主，並不注重客運。

伍胥山懇親大會，歌唱豪到場助慶。（右起）黃美子、伍佩珊、碧玲、艷群芳、區楚翹。（蔡振華攝）

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先僑典範

丁龍

宗之

一九〇一年，美國著名的印度語文學家、哥侖比亞大學教授傑克遜（A.V.Williams Jackson）向哥大校長提出開設中國語文課程的建議。翌年，開設中文課程的經費便有了着落。有一位卡朋蒂爾將軍（Horace W. Carpentier）捐贈了一筆欵項，作爲設立研究中國學術的「丁龍講座」的基金。

晚年獲得「將軍」榮譽稱號的卡朋蒂爾生於窮家，其父乃是紐約曼哈頓島東部貧民區裏面的一個補鞋匠。中國古話說的好：「知子莫若父」。這位出身貧窮的父親看出兒子才具不凡，鼓勵他努力求學，兒子居然學而有成，能夠進入哥大的前身哥侖比亞學院讀書，畢業時還名列前茅。

卡朋蒂爾畢業於哥大之後，即取海道繞經和倫角到加利福尼亞州。那時正值加州淘金熱，可是卡朋蒂爾並沒有參加淘金，却開始經營地產，取得了與三藩市隔海灣相對的奧克蘭市海傍大部分地區的所有權，因而致富。

丁龍遺像

丁龍是當年赴美參加修築橫貫美國的鐵路的華工。卡朋蒂爾雇用若干華工替他管理業務和家務，丁龍乃其中之一，是他的近身僕人。一八八八年，卡朋蒂爾帶着丁龍東歸紐約。根據錢穆先生旅美時所聽到的關於丁龍講座的資料（見一九六一年四月十日出版的新亞生活雙周刊所載錢先生的「關於丁龍講座」的新亞書院月會講辭），卡朋蒂爾獨身不娶，性情非常怪僻，因此家中的僕人都幹不久便不肯幹了。丁龍也非例外。

丁龍去後不久，卡朋蒂爾家裏失火，東西弄的亂七八糟，獨個兒正沒擺佈的時候，丁龍却回來了。卡朋蒂爾驚喜之餘，問其所以。丁龍說：「聽說你家失火，沒人幫忙，所以復來。」再問下去，丁龍說他是懂得孔夫子所講的忠恕之道的。卡朋蒂爾以爲他是讀書人，他說不是，而且連字也不識，孔夫子的忠恕之道是父親口授的。卡朋蒂爾以爲他是書香之家的子弟，他說也不是，父和祖都不識字，但都懂得孔夫子的道理。卡朋蒂爾聽了大爲感動，請他留下，從此主僕如朋友。

照卡朋蒂爾捐欵設立中文講座而以丁龍名之（其時丁龍尚在）這事實看來，必定是深受其感動而然。卡朋蒂爾第一次於一九〇二年捐欵十萬美元，四年後再捐同額的欵項爲丁龍講座基金。

擔任丁龍講座教授幾達二十年（一九四五年——一九六三年）之久的富路特博士（L. Carrington Goodrich）喜歡把卡朋蒂爾於一九〇五年六月作第二次捐贈時寫給哥大的信拿給來訪的客人看。那信裏有這樣的話：

「作爲一個人物來看，丁龍也許比不了古希臘哲學家蘇格拉底，或羅馬詩人路克里提吾斯，或羅馬的恬淡派哲學家艾匹克蔵特斯；但他是個眞正誠實、脾氣好、忠心、勇敢、和善的人；天天的工作做妥當；天性和所受的教養使他成爲孔子的信徒；行爲像淸教徒；信仰像佛教徒；性格像基督教徒。」

民主之歌

·金髮·

大哉德模克拉西，選賢任能民意歸，
數年一度行普選，大權在握氓者蚩。
巧語花言須動聽，一馬當先定可期，
不分種族勤握手，强顏歡笑吻嬰兒。
不關經驗與學歷，感情衝動是家常，
飯館老翁掌州篆，舞場主角議員當，
武俠影星名雷根，巧笑倩兮令名揚，
家喻戶曉人爭選，鰲頭獨佔宗族光，
種族之敵華萊士，執政十年不覺膩，
主婦掛名爲州長，幕後夫婿能視事，
掩耳盜鈴等兒戲，如此政體豈明智。
衆望所歸號公僕，民選官吏豈無弊？
混血議員鮑衛爾，生活荒唐推利圖，
聲名狼藉還倨傲，法院命令務口誅，
丟了紗帽還不覺，黑人同聲負重託。
肯州議員名大達，白髮臨風遭譴責，
十一萬圓化爲私，議場申辯明心跡，
鞠躬盡瘁人不諒，質諸天日豈無德？
法治之邦在公平，不重情感無疏通，
一朝犯案證據足，鐵面無私挽救窮，
工會強人願入獄，鐵窗風味八年長。
貪污之邦流弊多，百萬公帑手中過，
報銷有術手續合，折扣津貼名目多，
國家財富成私有，升官發財成語舊。
執法不嚴國不國，永久沉淪誰能救？
大公無私振紀綱，登民衽席始無疚。

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西方的時髦音樂

林諾

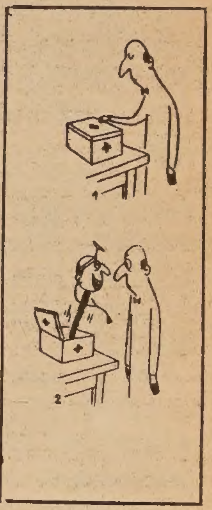
「一切聲音都是音樂」！這是西方目前最時髦的音樂流派——「先鋒派」開宗明義的警句。曾經有這麼一個「先鋒派」的美國「音樂家」，親自指揮一支「樂隊」進行演奏：台上安置了二十四個「演奏家」，和十二部「樂器」（所謂「樂器」只是十二部收音機），幕啓後，音樂家走出台前，他的指揮棒一揮，十二部收音機便吱吱喳喳的亂嚷起來。那二十四個「演奏家」，十二個不停地來回轉動收音機的擴音鍵，十二個忙亂地轉動諧音器。這樣，音樂廳裏便充滿了時續時斷、時高時低的各個電台的廣告叫賣聲、話劇爭吵聲、球賽實況廣播聲、時事述評聲，還有高聲怪叫的流行曲、樂隊出殯時演奏的輓歌……演奏完畢之後，台下的紳士們照例報以熱列的掌聲；第二天，報刊上也出現了讚美的文字。

這只是「先鋒派」音樂演奏時的一景，並非所有這一派音樂都只這麼一套。它是可以任由「音樂家」根據自己的「天才」和想像力加以創作的。例如在台上磨刀、敲鐵桶，或者故意打碎玻璃器皿，總之能夠發出刺耳的聲音的，都能成爲「不朽」的傑作，因爲「一切聲音都是音樂」！

今天在美國和西歐國家流行的時髦音樂，除了「先鋒派」之外，還有什麼「電子派」和「現代派」。「電子派」音樂之興起，說來還要拜電子機之賜。原來西方音樂家求才心切，他們無意發現了電子機有作曲的天才，便大喜過望，刻意加以栽培，終於使之「成一家言」。「電子派」創作「音樂」的過程是這樣的：「作曲家」搜集了各種奇異聲響後，把它灌進電子機裏，任從機器去湊合，然後播出來，再錄在錄音帶上。這樣便成爲「最適應時代進展」的「電子音樂」了。這種音樂，未聽過的人是很難想像得出它是什麼樣子的，不過有一位美國記者的話，倒可以拿來參照一下。這位美國記者聽了一部名爲「電子詩」的作品之後，在報紙上發表感想說：「尖銳的爆炸聲，使我有三次幾乎要從椅子上跳起來，最後我不得不掩住耳朵，與其說因爲討厭它的聲音，不如說爲了避免肉體上遭受痛苦。」這樣生動的形容，大概也能幫助讀者們領會一些「電子音樂」的精髓吧。

至於「現代派」，它的演奏形式或許比以上兩派還要「落後」一些，因爲它畢竟還要使用樂器。但是它的音響效果却跟以上兩派差不多——都是使人莫名其妙。樂隊只是漫無章法的瞎吹瞎打，使人神經錯亂。

以上幾種時髦的音樂流派，目前正跟「抽象派」繪畫、「謊謬派」戲劇、「現代派」舞蹈等等離奇古怪的「藝術」一道一天天的在西方社會中泛濫着。這種種據說是「走在時代前面」的「藝術」，何以能夠大行其道，這對不懂西方「新文化」的人來說，確實是百思莫解的。



種種色色的：

見一面禮

木森

中國人見面時，習慣互相點點頭，以示招呼。可是，現在大都已效西法，握手爲禮。握手禮是目前世界最流行的見面禮。它起源於何時、何地，無從稽考，據說，遠在埃及金字塔時代，歐洲和非洲已通行了這種禮節。

中近東各國，有些地方也通行點頭禮，在點頭時，並舉起右手，以示敬意。但在歐洲，只有不大熟識的人才以點頭作爲招呼。

鞠躬，也是中國古代的一種禮節，常爲人們見面或分別時所使用的，現在不是賀年咭或送禮名帖、宴客請帖上，下款還寫有某某人鞠躬的字樣麼？這種禮節在日本現在還很通行，日人見面和分別時，兩足靠攏直立，兩手垂直，折腰低頭，以腰間折成九十度角爲最合度。

在非洲剛果河流域一帶，也通行鞠躬禮，但在鞠躬時，要伸出兩手，同時口中還須吹了幾口氣。

新西蘭人的見面禮，不是向前低頭，而是向上抬頭。

新西蘭還有一種有趣的見面禮：碰鼻子。當鼻子相碰時，輕輕地摩擦幾下。

握手，通常是伸出右手，但有些人不大注意，有時隨便伸出左手。在西非洲的岡比亞，如伸出左手與人相握，就會被認爲最不禮貌。

非洲尼日利亞人在握手時，習慣還要用大拇指在手上輕輕彈了幾下。

中非洲有些部族的見面禮，是緊握雙手放在胸前，然後微微點頭，拍幾下手掌。

在西南太平洋的美拉尼西亞、密克羅尼西亞羣島上，有些部族見面時，用中指互相鈎住，輕輕向自己身邊拉一下。有些部族的見面禮是互相對面立正，兩手握拳，高舉過頭，然後伸開手指，將雙手徐徐放下。

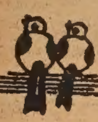
在東南亞信仰佛教的國家，通常以雙手合十作禮。但在尼泊爾，有些地區的合十只適用於平輩、朋友，本國人和外國人。若晚輩見到長輩，就要跪下來吻長輩的脚，長輩則在晚輩的頭上輕拍一下，以示還禮。

庫頁島和日本北海道的蝦夷族人見面時，雙手合十，將手舉上額前，掌心向前攤開，然後拍咀唇、握手。

在非洲坦噶尼喀湖畔，有些部族見面時，先拍拍肚子，然後鼓掌、握手。

在中近東地區，有些部落民族見面時，互相拍下肩膊。

這些不同習俗，談起來都是滿有趣味的。



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雲遊阿里山

阿里山的風景成名甚早，早年的「臺灣八景」，「阿里雲海」即居其一；一首人人會唱的流行歌曲「高山青」，其中反復稱讚：「阿里山的姑娘美如水呀，阿里山的少年壯如山………」來臺獻藝的外國歌手，爲了討好本地聽衆，所學的第一支國語歌曲，必是這首歌。遠方之人，聽到如此迷人的歌聲，不用說，對阿里山是不勝神往的。

這些年來，臺灣新開闢出來的風景甚多，「八景」的內容大有變動，不同於往昔，但是不管怎樣安排，「阿里雲海」必然仍佔一席之地。阿里山至少有三大勝景是他處所不及的，一爲雲海，一爲櫻花，一爲神木。此外，它那登山小火車，雖然容易使人覺得勞累，但是也別有風味。

阿里山海拔二千六百七十六公尺，在臺灣的高山之中，只好列爲二級，比最高的玉山尚差千餘公尺，不過它却正好是玉山的近鄰，在氣勢上遙相呼應，而且有一條登山的鐵道，可以自嘉義的平地，乘火車而登山，上玉山還需取道於此。

說起這條阿里山鐵路，穿山越嶺，千廻百折，大大小小的隧道不下六七十個，沒有人算得清它的正確數字，橋梁也有二百多座，爲求升高，有一大段路採曲折上下的方式，火車進一段，退一段，進進退退，節節升高，相當有趣。

以前用燒煤的火車頭，過山洞的時候，煤煙薰人，坐一趟車下來，沾一身煤屑，現在已有華麗的柴油觀光客車上山，較過去清潔舒服得多了。

沿途盡是茂密的叢林，也有一片一片整齊的人造林。遊客坐着火車往上爬，愈到高處，所見古老的大樹愈多，到了「神木站」，已經將近終點，這株「阿里山神木」，是一株粗壯擎天的紅檜，樹齡在三千年以上，高四十五公尺，幹圍二十公尺，樹基周圍三十四點三公尺，偉岸挺拔，虬勁蒼鬱，那種氣派，使站在樹下的人都會自覺得渺小。

阿里山上像這樣的千年大樹，所在多有；它們還會樹上長樹，一代接一代的生生不息，因此有許多三代木、二代木、各自形成一個家族，在這巍巍高山之上，度其以千年計算的歲月。

阿里山的櫻花，一開便滿山都是，十分絢爛，所以遊阿里山的人，也以春暖花開的時節最多。到了夏天，上山是去避暑，在那清涼世界之中，恐怕沒有人願意再下山了。

阿里山既與海拔三千九百餘公尺的玉山爲鄰，叢巒簇集，滿山蒼翠，所以益發顯得出雲海之美。這也是阿里山的動人之處。

中國食道

希臘山明水秀，這樣自然環境引起古希臘人對自然的奇好與研究，所以古希臘人就注重科學。我國浸沉在淡雨疏烟、重山叠翠中，這種自然環境難以引起國人對自然的好奇與研討，卻激起國人對山水的觀照，所以我國的藝術發達。此外，浸沉在淡雨疏烟中的國人，爲了增添生活情趣，對烹飪的藝術也有研究。因此，如果發現一件東西，希臘人是探討它、瞭解它、利用它，我國人則是「在不中毒的原則下吃掉它（引自林語堂著生活的藝術）！」

廣東人吃狗、吃貓、吃蛇、吃鼠，西北人吃駝峯，四川人吃猴腦，都是在「不中毒的原則下吃掉它」的。吃有血有肉的動物，在情理上還說得過去；說不過去的是連無血無肉的東西也吃，例如在周口店發掘的甲骨和化石等，在學者注意到以前，當地人是稱它爲「龍骨」，把它當藥吃掉的！我敢說，如果銅鐵鋼筋也能煑爛嚥下，我國人也會稱爲「龍筋」或「龍鞭」加佐料大嚥大嚼的。

吃，可以增加生活情趣，所以值得考究，但吃祇是人生的一部份，不是全部，所以不宜太考究。美國人喝的是咖啡，吃的是三明治，未免太不考究吃了；我國人的「滿漢全席」準備一桌要費很多天工夫，要花很多錢。吃都要吃幾天，又未免太考究了；最好是兩者折衷，合乎中道，才合「吃」的道理。

・楊柳

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樓高與文明

三藩市城市計劃委員會曾提出華埠樓宇應限制爲六十五尺高的建議，理由之一是免礙風景線。

城市主要風景爲「摩天大厦」，這已成爲文明的象徵，都市人口的集中，不得不向空中發展，華埠是三藩市人口最稠密的地區之一，建築物將來要向空中發展也是必然的趨勢。

文明是大自然的破壞者，有了「氣溫調節器」，可破壞四季的冷暖，有了電燈可使黑夜變成白晝，有了冰箱可吃「六月雪」，同樣的，有了高樓大厦便難得保持風景上的山明水秀了。

文明既把社會造成另一種形態，則勉强限制樓宇的高度去就風景線，便成爲「削足就履」，而且也于事無補，文明既把大自然破壞，要享受大自然，惟有出諸另一種形態。

文明人怎樣享受大自然？於是出現室內游泳池，天面花園，室內植物，風景壁畫等，酒吧裏保持其幽暗情調，大餐館擯電燈不用改用洋燭以增氣氛，女性的「比基尼式」三點泳衣，也儘量裸露以晒太陽，香港工廠每年生產大量假花供應世界市場，使每個家庭可有廉價人工花草裝飾，凡此種種，都是文明人對大自然的追求。

時代是不停留的，生活在美國，我們再難得有「採菊東籬下，悠然見南山」的情懷了。雖有思古之幽情，其奈「文明」何。

衆議堂

有待國會通過的一項法案是要求香煙公司將尼古丁及煙油含量印於烟盒鐵條上，而由聯貿會負責檢查是否相符。

美國醫藥協會支持的研究計劃目前不下四十個。該協會發言人說這在將來始能夠尋出下面幾個問題的答案：吸煙如何會傷及人的身體？爲什麼某些人比另一些人能夠更受得住吸煙的影響？吸煙危險的因素是祇有一個還是好幾個？

一向力主「在吸烟與健康的範圍內有待繼續努力」的美國癌症學會正在計劃利用影片、連續圖畫、工作場地、宣傳書册和青年聚會等方式，以「持之以恆和有系統的態度」推行教育性的戒煙運動。

堅認「香煙有害健康」的理論尚未獲致確切證明的美國香煙工業界已經撥出幾近二千萬元的鉅款，供給立場超然的科學家們研究類如癌症、心臟病等之真正原因。

代表香烟工業界的美國菸草學會在一項聲明中說：

「在目前，我們不敢自以爲知道類如肺癌或者心臟病的病因。同時我們也不相信對於吸煙有所批評的人士知道其答案。我們意欲繼續支持科學家就此問題的各方面以不偏不倚的態度詳加調查。」

芝加哥大學的一位統計學者布朗里教授說，統計數字雖然似乎支持吸烟可致肺癌及其它疾病的理論，但同時也支持其它的理論。

吸煙？戒煙

三年前美國軍醫署的一個顧問委員會提出警告說，吸煙有損身體健康。但時至今日香煙的銷路在美國較任何其它時期爲高。

香煙盒上規定必須印有健康警告的字樣，論述「吸煙有害」的醫學報告繼續增多，而「抗煙運動」也在逐漸擴展之中。

然而儘管如此，有些醫學權威人士估計，美國青年開始第一次抽煙的人每天就有四千人。戒煙所報告稱，受他們的幫助戒煙的人，失敗者遠較克竟全功的人爲多。

今後的情形將會怎樣呢？

根據調查顯示，抵制吸煙的努力將予加强，易惹青年們注意的香烟廣告將摒絕於電視節目之外，同時科學家要繼續努力研究他們心目中的一種「安全香煙」。

吸烟有害與無害之爭

許多各界的研究機構都在鑽研濾嘴，改良烟葉及煙葉代用品，希望製出一種「安全香烟」來。

美國健康教育及福利部長與聯邦貿易委員會將於本年度重新檢討有關吸烟與健康的因果關係最新資料，以及近日向國會提出的建議之效果。

聯邦貿易委員會已經決定檢驗香煙，並且把每種廠牌所含的尼古丁和煙油量予以公佈。

吸烟理論的另外一種看法是這樣：吸烟的那些人可能也就是由於遺傳關係對於某種疾病易於感染的人。

戒煙全靠堅毅的決心

巴法魯市的紐約州立癌症研究治療中心報告說，該中心附設的戒烟所首批「畢業生」二十人，一年之後沒有一個不又「開戒」了。支持最久的也只不過八個月。

然而芝加哥辛斯載爾療養院附設戒烟所估計在已註册的千餘名應君子之中，一年之後仍未再吸者約有百分之三十，這些人可以算做不吸烟的了。

詢及戒烟的要點何在時，負責該戒烟所心理部門的葛利夫回答說：

「要點就是一顆堅毅不拔的決心。一開始你就必須抱有非戒不可的念頭。我們這裏沒有什麼針藥可以像玩魔術般的把它變得輕鬆容易些。」

推荐兩種戒烟的方法

路易維爾大學醫學院的教授波爾斯坦博士設計出一種烟盒，對於那些患有慢性的肺、胃部疾病的人很有幫助。

他發給病人的是一個剛好裝進一包香烟的塑膠小盒，與普通的烟盒唯一不同的是它的盒蓋特別緊，病人想抽烟時，他不能夠一支手往口袋裏一探就可以拿出烟來；他必須掏出香烟盒子。烟盒的兩面貼有這種字樣：「我真的需要吸烟嗎？」

「這種方法看來再也簡單不過，但是經我『治療』過的『老烟槍』很多都在起初三四天內將吸烟量減低百分之五十到七十五，」他說。

另外波爾斯坦還介紹一種「間歇式戒烟法」，根據試驗證明也是十分有效的：

在開始的三天裏，病人可以在第一個小時之內盡興的抽烟，第二個小時即行絕對禁吸，以此方式循環行之。

到了第二個三天裏，他必須將禁吸的時間改爲兩小時，而每次抽烟的時間仍然維持一小時。

這樣連續下去，每隔三日就把禁吸的時間拉長一個小時，直到他一天祇吸三或兩次。

「到了此時，一日吸烟量通常不致超出十支，病人若想把烟癮完全根除已不再是困難的事。

「不過在全部過程之中，醫生應當經常向病人強調一點，那就是他只有在真正需要時才吸烟。一般人抽烟有一多半的烟都是在習慣性的和不自覺的狀況下點燃的。

人究竟爲什麼要抽烟呢？

有些學者相信心理的因素是重要的一項原因。他們說，一支香烟對於吸烟者而言等於是他給予他自己的一種獎賞，得到了它後他的內心裏會產生奮發和安慰之感。

不管怎麼說，事實是香烟消耗量年年有增加。美國農業部估計，去年美國的消耗量創下了最高紀錄，較前年（一九六五）高出百分之二・五，若與十年前相較，竟超出百分之三十五。

依樣葫蘆

從前說每事都要模倣他人，就有一句口頭習慣語：「依樣葫蘆」。據續湘山野錄載：「陶穀乞罷禁林，太祖曰，『依樣葫蘆』，且作！且作！』不許罷，復不進用。谷因題玉堂云：堪笑翰林陶學士，年年依樣畫葫蘆」！這樣說來，「依樣葫蘆」並不是只說模倣，原來是太祖要陶學士不許罷亦不進用，而陶學士只得年年依樣葫蘆罷了。至於後來把「依樣葫蘆」作爲「模倣」的比喻，來源雖則相同，而意義却不免稍有轉變了。

陶穀依年年的式樣去畫葫蘆，這年年的式樣還算是自己的，後來的人却要依人人的式樣去畫葫蘆，於是式樣却是他人的，所依樣而畫的葫蘆，自然也不能算自己的了。模倣的比喻，就是這樣來的！

中國的近代史以至現代史，是一部「依樣葫蘆」的歷史。無論是軍事、政治，經濟，文化的各部門，都是模倣他國的措施，自己却沒有獨立的創造的見解和辦法；而且在模倣他人的時候，並沒有考慮到他人措施是否正確，亦並沒有研究到是否適合於中國國情，而只是盲目的「依樣葫蘆」而已！

中國人到外國留學，不特思想學術完全接受了外國的規範，就連生活習慣都要向外國「依樣葫蘆」。至於看到外國月亮都比中國月亮大的人，不特沒有思想學術生活習慣的自主，就連中國人的人格都喪失，只可惜他的黃面孔頭髮，不能向外國人「依樣葫蘆」罷了。

「依樣葫蘆」就是模倣。中國人近五十年來的模倣外國，已達於極點。把以前春秋戰國兩漢唐宋時代的政治自主學術獨立，看不在眼裡。像這樣的現象，只好套一句陶穀玉堂的詩：「堪笑中華諸國士，年年依樣畫葫蘆」！

EAST WEST 東西報

863 STOCKTON STREET • SAN FRANCISCO, CALIF. 94108 • 781-4419 • PUBLISHED EVERY TEN DAYS • VOLUME 1, NUMBER 28 • OCTOBER 1, 1967 10 CENTS

一九六七年十月一日 • 第一卷第廿八期 •中英文旬報• 月出三期 • 每份一毫 • 全年三元六毫

青春艷星 何莉莉

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Union comes to bat

HK refugees pick crops

Height limit debate

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華僑的兩代問題

華人僑美歷史，已有百多年，如果以初期華裔移民爲第一代，至今可能有四五代了。但早期的華僑，都沒有在美國生根，未製造兩代間的典型問題；那時的華僑，甚少在美國有家室的，其留落他鄉，客死異域的，並無後代在此，那些「落葉歸根」的金山客，後代又都在中國，認眞說起來，其成爲兩代問題的，還是在第二次世界大戰結束以後。

中美廢除不平等條約，使移民律放寬，一九四六年以還，華人家眷絡續來美，特別華裔退伍軍人所帶過來的「戰時新娘」，使華人的第二代從此大增。同時一向居美沒有回到中國的華僑，也在放寬的移民律許可下，將家眷接到美國居住；「難民法案」又使一大批華人家庭湧進美國，因此其在美國受教育的第二代和在中國受教育的第一代便有了明顯的對照，不僅思想上有距離；在生活習慣上也有距離。

兩代問題是華僑社會所不能忽視的一個問題，同時美國華僑的兩代問題又和東南亞地區的兩代問題有所不同。

我們曾聽到許多兩代間不協調的故事，這些不協調的事實，甚至釀成悲劇。

有些算作孝順的兒子，把老年的母親從中國接到美國來，但生活習慣不爲在美國出生的媳婦所諒解，老年人的寂寞加上亂世的創痕，滿以爲來到美國可鬆一口氣，結果兒子忙於工作不能「晨昏定省」，媳婦又因言語不通每發生誤會，使老年母親有苦無處訴，結果還是以自己的手結束自己的生命。

這不是虛構的小說故事，而是現實的新聞。

有一位在教會主理社會工作的朋友，曾向我談過這樣的一件事，他因介入調解一宗家庭糾紛，對華僑兩代間曾作深一步的了解。

起因據說是爲了很小的事情，當做媳婦的要清付電話單的時候，發現了三宗長途電話，初疑丈夫打出，但做丈夫的說沒有，乃打電到電話公司去查，公司說確有其事，並開了對方收電人的姓名。

這使媳婦起了懷疑，在這裏不過三個人，除了丈夫外只有婆婆了，於是便向老人家查詢，老人家說她沒有埠外朋友的，那裏需要打長途電話？

做媳婦的不能將這事情查清，便也算了，可是下一個月又同樣的在電話單上有兩三個長途電話，而且地區不同，都是附近的小埠，錢雖不多，但事情却不能再讓牠錯誤下去，做媳婦的懷疑必定是婆婆所爲，婆婆察顏閱色，覺得自己蒙了不白之寃，便向兒子訴苦，兒子左右做人難，母親覺得失望，便從兒媳處搬了出來。

我那位幹社會工作的朋友，覺得這件遺憾的事是由長途電話而起的，便細心研究爲甚麼在這個家庭裏會出現了不明不白的「長途電話」？

他相信兒媳方面不會打長途電話；也相信做婆婆的沒有打長途電話的必要。但做婆婆的因爲一個人在家裏，寂寞時會打電話找嬸姆們談談，倒是常有的事。

於是我那位幹社會工作的朋友，便向做婆婆的詢問，有沒有打過錯誤的電話？做婆婆的很坦直，她說，因爲不識字，常會撥錯，她一聽到西人的聲音，便放下電話打過，知道這是錯誤的。

這便是長途電話的來源了，很可能是做婆婆的錯撥號碼，使本地電話變成長途電話，這種無意的過失，其實也不能怪婆婆的。

這事經解釋後，婆媳言歸於好，加上做兒子的雙方做工夫，兩代間的糾紛便逐漸融洽起來。

這不過是許多個例子之一。

（下接十四頁）

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